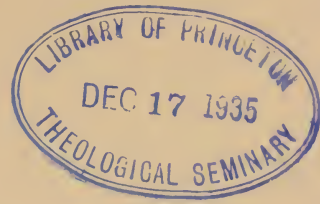






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# The Outlook



VOLUME XXVII  
NUMBER 11  
DECEMBER, 1935

# of Missions



Hail the heavenly Prince of Peace!  
Hail the Sun of Righteousness!  
Light and life to all He brings,  
Risen with healing in His wings.

Come, Desire of nations, come!  
Fix in us Thy humble home;  
O to all Thyself impart,  
Formed in each believing heart.

# The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

EVANGELICAL AND REFORMED CHURCH

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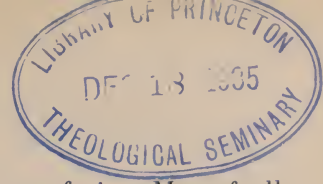
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# Editorial

## “Why Missions?”

*Why missions?* The editor in assigning this question evidently took for granted that the readers would understand this to mean Christian missions. There are many kinds of missions, as for instance, Mohammedan missions, Brahman, etc. We are here concerned with the task of making Jesus Christ supreme in the life of all peoples. We are dealing with the task of winning all peoples to the discipleship of Jesus Christ and of integrating their lives into the Kingdom of God. Why is this the most important task of the Christian church?

*Why missions?* Because God wills it; Christ commands it. The Duke of Wellington one time heard a clergyman speak disparagingly of missions. He took a New Testament from his pocket, opened it to the twenty-eighth chapter of Matthew and pointing to the great missionary command, said to the clergyman, “Here are your marching orders.” Yes, these are the marching orders of all Christians. Jesus commanded not only His immediate disciples but also all who should come to believe on Him: “Go ye and make disciples of all nations.” Furthermore, before He ascended into Heaven Jesus Christ said unto His disciples, “Ye shall be my witnesses both in Jerusalem, and in Judaea and Samaria, and unto the uttermost parts of the earth.” Jesus here leaves no doubt as to His missionary plan for His church. He includes in the scope of this plan both the home and the foreign field. If we are disciples of the Lord Jesus Christ, we cannot escape the obligation of this missionary command. Jesus says to each one of us who believes in Him as Redeemer and Lord, “Go and make disciples.”

*Why missions?* Because all men need the redeeming grace of God as revealed in Jesus Christ. When Peter was called to account for having healed a man in the name of Jesus Christ, Peter answered, “In none other is there salvation: for neither is there any other name under Heaven that is given among men wherein we must be saved.” Underlying all the ills of this world is sin. All that brings distress into the life of men, all economic, social, political and moral evils are caused by sin. All men are sinners and suffer from the effects of sin. Men cannot deliver themselves from this evil power. There is no philosophical or ethical system that can find a way out of the morass of sin and deliver

man from the bondage of sin. Men of all generations have sought such deliverance but in vain. There is only one way out, and that is through faith in Jesus Christ and the atonement wrought in His suffering and death. Through none other can men be saved from the power of sin. Through none other can the social regeneration of the world be attained. We are sometimes told that we should not disturb the religious beliefs of non-Christian peoples. It matters not what good there may be in these other religions they all fall short in this, that they have no saviour from sin and that they lack the redeeming power of God's grace, which alone can make for the regeneration of man and the conditions under which he must live. This universal need of salvation from sin which can be met only by the Gospel of Jesus Christ is another compelling reason for Christian missions.

*Why missions?* Because the very existence of Christianity itself is dependent on its conquest of the world. Unless Christianity overcomes the world, it will be overcome by the world. There are many forces at work in the world to destroy Christianity. Other religions are carrying on a missionary propaganda. Buddhism is sending out its missionaries to all nations of the world. Mohammedanism is not content with flooding the pagan portions of Africa with its missionaries but is also sending its representatives to Europe and America. In Africa, in particular, Christianity is facing a life struggle with Mohammedanism as to which of these religions shall possess the Dark Continent. In civilized lands a very active propaganda is being carried on in behalf of Mohammedanism. Brahman priests have also begun to seek converts in all so-called Christian lands. Now, all of these may not be making very much headway in European and American countries. The very fact, however, that they are making a very earnest and systematic endeavor to win all peoples to their beliefs constitutes a threat to the existence of Christianity. An even greater danger for Christianity, however, is the organized effort being made by Atheists to undermine Christianity. Our own country is being made the field for particular efforts in the matter of spreading Atheistic propaganda. This movement in behalf of Atheism is finding strong support in

(Continued on Page 332)

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*Unto the Son, he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom.*—HEBREWS 1:3.

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O holy child of Bethlehem!  
Descend to us, we pray!  
Cast out our sin, and enter in  
Be born in us today.

—PHILLIPS BROOKS.

Could there be a festival more joyous, more natural, more tender in appeal and at the same time more exalted in significance—the birth of the Child in the rude stable, with only shepherds to wish him joy.

—FERNAN CABALLERO.

Christmas is not only the mile-mark of another year, moving us to thoughts of self-examination—it is a season, from all its associations, whether domestic or religious, suggesting thoughts of joy.

—ROBERT LOUIS STEVENSON.

Christmas peace is God's; and He must give it Himself, with His own hand, or we shall never get it. Go then to God Himself. Thou art His child, as Christmas Day declares.

—CHARLES KINGSLEY.

Ring out, ye crystal spheres!  
Once bless our human ears,  
If ye have power to touch our senses so.

—JOHN WILTON.

Enthusiasm is exuberance with a motive. It is the power that makes the world go 'round. . . . Apart from it man's heart is seldom joyfree.

—ROBERT HAVEN SCHAUFFLER.

Sing, O my heart!  
Sing thou in rapture this dear morn  
Whereon the blessed Prince was born.

—EUGENE FIELD.

An angel stood before us and our hearts were sore  
afraid  
And he brought us wondrous tidings of a joy that  
should not fade.

—EDWIN MARKHAM.

No man can enter into fellowship with the ideas of Christ without becoming a man of intellectual vigor.

—WILLIAM A. QUAYLE.

"Make us redolent of hope and cheer . . . and bring us on our way, laughing as children who cannot tell the reason of their laughter, only that they are glad. The joy of the Lord is our strength."

The belfries of all Christendom  
Had rolled along  
The unbroken song

Of peace on earth, good-will to men!

—HENRY W. LONGFELLOW.

The alchemy by which two souls are drawn into friendship may be swift, or slow, or mixed, but life has nothing sweeter to give us.

—JOSEPH FORT NEWTON.

All over this great country of ours . . . there is a longing and soul-striving for something more and finer and better in life than mere material possessions.

—EDWARD BRUCE.

"Joy to the world! the Lord is come;  
Let earth receive her King;  
Let every heart prepare Him room.  
And Heaven and nature sing."

Christ is the best pilot of life for all of us, and if we allow Him to steer our ships He will bring us safely into the haven of rest.

—THOMAS WILSON DICKERT.

"Prayer recognizes a life outside of and higher than ourselves. It admits the supremacy of God."

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## The Prayer

**O** GOD, teach us, we pray thee, to sing the angels' song of Peace on earth, goodwill to men. Fill our hearts with the peace that passeth all understanding as we give ourselves anew to the worship of the infant Christ. AMEN.

# The Outlook of Missions

VOLUME XXVII

DECEMBER, 1935

NUMBER 11

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

## A Christmas Message

THE coming of a tiny babe has changed the course of empires.

It was an event of such joy in heaven and on earth that the records tell us the angels sang. Awe-struck country shepherds and wise men from the East made pilgrimage to do homage and to wonder on the edge of ineffable immortality. The gold thread of divinity came to the surface of the cloth of humanity but the luster was that of innocence rather than of kingly splendor. His message has rocked nations. It has lifted up the untutored. It has deflated the proud and haughty. It has brought unrest to the satisfied and peace to the troubled. It has relieved the burdened and troubled the sophisticate.

It has revealed all the glory and wonder of God by transforming the dingy and the dull in humanity into the beauty of His likeness. It has liberated unsuspected powers in human lives by giving them new sources of energy and new ideals to realize. God has taken His place in human life through the alchemy of that baby's innocence.

## That Delayed Christmas Gift

MANY is the Christmas bereft of its good cheer and merriment by the haunting remembrance of a forgotten friend, and the distasteful thought of sending a delayed Christmas gift. Try, as one may, to discover an adequate excuse, the fact remains that a belated Christmas gift speaks all too eloquently of a friend, forgotten.

Such was the experience at the Dawson home last Christmas. The packages had been opened; the savory dinner was being prepared; father, comfortably seated near the holly-adorned hearth, was experimenting with his new pipe. Suddenly, Teddy stopped his electric train and bounding upon father's knees said, "Daddy, this is Jesus' birthday, isn't it?" Whereupon father replied, "Yes, Teddy. Why do you ask me?" "I was just thinking," explained Teddy, "about all the toys and gifts I got, and about mother's,

This wondrousness and splendor are true reasons for celebrating Christmas. They are the reason why these young men from far across the world have come today to share with you something of the Christmas story.

Unless missionaries, captivated with this message, had gone across the sea, these men could never have come back to us to tell us of Christian customs growing up in their native lands.

May there be in our hearts this Christmastide such love as only He has shown us, such beauty of life as He displayed, such attractiveness as will win the world to a truer love and affection for the little babe of Bethlehem.

LESLIE B. MOSS.

Note—This is the message that Mr. Moss of the Foreign Missions Conference of North America gave to the radio audience last December, at the completion of a "World of Missions" program broadcast by Messrs. Y. E. Hsiao of China, Y. Kumazawa of Japan, Manuel Adeva of the Philippines and Alexander Hurh of Korea, telling of the Christmas celebration in their own countries.

and grandmother's, and yours too—but Jesus didn't get one gift, and it's His birthday. I feel sorry for Him. How could anyone forget Jesus on Christmas Day?"

At that moment came the call to dinner. Father, with some difficulty, stammered through the grace, and soon all were gulping turkey and exuding Christmas mirth and jollity. But, somehow, Deacon Dawson could not entirely forget Teddy's disturbing words. "Jesus didn't get one gift, and it's His birthday. I feel sorry for Him. How could anyone forget Jesus on Christmas Day?"

The following Sunday when several of the deacons removed the offerings from the white-vested and candle-lighted altar their eyes fell upon a peculiar Christmas envelope. They opened it and found a cheque, and a note attached, reading:

"This is Christ's delayed Christmas gift. I have no excuse. The truth is I all but forgot our Lord on His natal day. Please accept this belated remembrance in His behalf.

Remembering how He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me", I suggest that the Church procure a wheel-chair for Grandmother Craddy; that it provide the Keers with a New Year's dinner (they had no Christmas dinner) and the children with new

shoes and warm gloves; and that the remainder be devoted to the Missions of the Church.

With this delayed Christmas offering I give you the solemn pledge that I will never again forget Christ's gift on Christmas Day."

Thus the Dawsons celebrated Christmas by means of a delayed Christmas gift. Their experience should serve us warning lest we too forget to keep the Christ in our Christmas.

SCOTT F. BRENNER.

*(Continued from Page 329)*

Communitic circles. Both Russia and Mexico stand forth as a warning to all Christians as to what Christianity may expect where Communism gains the upper hand. In both of these countries anti-Christian forces have come into power because the Christian church was lacking in vitality. When the church of Jesus Christ loses its evangelistic and missionary zeal, it begins to decay. Would we

preserve and maintain the blessings of Christianity for ourselves and for succeeding generations we dare not be content to remain on the defensive, but rather must carry on an aggressive missionary work to win the world for Christ. Either we conquer for Christ or we shall be conquered by His foes.

CHARLES ENDERS.

### Why Missions?

THIS question touches some of the fundamental issues of our religion. Before it can be answered it must be preceded by another question, namely: "What is Missions?" Unless we have a right conception of what this enterprise is, we are hardly in a position to understand the reason for it. "Missions" is a Latin word and originally means to send, or to go on a mission. That mission is to go into all the world and preach the gospel to all nations. Jesus said to His disciples: "As the Father hath sent me, even so send I you." In other words the followers of Jesus are to reproduce the life and work of Jesus in their own day and generation. That this might be done was the great burden that lay upon the heart of Jesus especially when He realized that His own earthly ministry was drawing to a close. He was deeply concerned that His work might be continued after He was gone. That was the reason He called and trained His disciples. They were to do the works He did, and even greater works were they to do. In order to carry this out, the Christian Church was established and the early missionaries went forth. Jesus had said to them in His last words: "Ye shall be my witnesses unto the uttermost parts of the earth." They could never get away from

this great commission. Loyalty to Jesus compelled them to carry His gospel to all men everywhere. The remarkable thing is that for nineteen centuries now there have never been wanting those who have been faithful to this trust committed to them. The extension of the Kingdom of God has ever been the primary mission and function of the Church. "Missions" therefore means the preaching of the gospel to all men and the applying of that gospel to all human relationships so that the Kingdom of God may be speedily established upon the earth. No one can therefore be a true follower of Jesus and evade this responsibility. The work of missions is not a side issue of the Church. It is its very heart and essence. It is not something optional with a believer in Christ. The responsibility is inescapable. No one can say: "I do not believe in missions" and yet remain a true disciple of Jesus.

Realizing, then, what this task is we may raise the question "Why Missions?" We answer:

1. Because of the very nature of God and of our religion. If God were only a partial, a provincial or a parochial God, if He were the God of one people or of one generation only, we would not need to share Him



with others. We would keep Him smugly to ourselves and selfishly enjoy Him and appropriate His benefits. But God is not that kind of a Being. He is a universal God; He is the Father of all men, and consequently we must share Him with all men. Who are we that we should keep Him to ourselves? If the world is a brotherhood then we must bring the knowledge of our God to all our brothers. It is therefore essential that we should first of all have a right conception of the God whom we serve. Folks who are not interested in missions have either a false or a low conception of God. They are unwilling to enter into the program and purpose of God for the world.

2. Because of the expressed command of Jesus. When Jesus commanded His followers to go into all the world, it was as binding a command as when He told them to love God with all the mind, heart and soul. One of the fundamental requirements of our discipleship is obedience. Jesus once said: "My meat and my drink is to do the Father's will." Jesus throve on that. He said: "I delight to do Thy will, O God." Obedience to Christ is absolutely required. If this is lacking there is anarchy, rebellion, revolution. The Kingdom has suffered beyond words to express, by the disobedience of the so-called followers of Christ. Obedience does not mean slavery, it means freedom. It is always the path to power. Obey a law of the universe and you are master of its force, but disobey and it will crush you. Someone may say, "I do not see any reason for it and why should I obey the command of Christ?" But who wishes to know the mind of Christ and pretend to know better than He? That is a presumption which only the most selfish and most ungodly man would arrogate to himself.

3. Because of the need of the world. The world has not yet been won for Christ. Only one-third of the human race in any sense of the word is to be counted among the believers in Christ. This proportion even holds in so-called Christian America. The world is not yet Christianized. America is not yet a Christian nation. The kingdoms of this world have not as yet become the Kingdom of Christ. The task remains unfinished. The world lieth in the evil one. Non-Christian religions have not sufficed. Materialism, worldliness, nationalism, pagan standards of life are altogether too prevalent in the world. If ever there was a time when the gospel needed to be preached and applied, that time is now. There is salvation in none other than in Christ—and the world does not know Him and refuses to follow or accept Him.

4. Because unless we extend Christ's Kingdom we ourselves cannot enter it. The Church must expand or else it will shrivel up and die. The law of self-preservation should prompt us to share the good news with others. No Christian can remain a Christian and not share his religion with others. Here is a strange law but it is profoundly true: What we keep to ourselves we lose, and what we give we keep. When the missionary impulse dies down, the decline of the Church is pending and the decay of Christendom has set in.

All the reasons that one can marshal against the missionary enterprise are futile when contrasted with those upon which this great cause really rests. "Missions" is a part of the plan of God for the saving of the world. This needs no other apologetic "Deus vult," which means "God wills it." That is enough. We need nothing else if we believe in God and love Him.

CHARLES E. SCHAEFFER.

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Rev. Charles Enders, who wrote one of the editorials on "Why Missions?" is the pastor of Concordia Lutheran Evangelical Church, of Washington, D. C., and a member of the Board for Home Missions of the Evangelical Synod.

\* \* \*

We are indebted to Mrs. Alliene De Chant Seltzer, of Bethlehem, Pa., for the postcard photo from which the illustration on the cover page was made. It represents one of the

plaques of babes in swaddling clothes which decorate the front of the Foundling Hospital at Florence, Italy, an institution over five hundred years old.

\* \* \*

We regret very much the delay in the appearance of the November number of THE OUTLOOK OF MISSIONS, due to a breakdown in the machinery of the plant where the magazine is printed.

EDITOR.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## Home Mission Notes

The Rev. Charles Krivulka, aged 40 years, pastor of the Hungarian Reformed Church at Johnstown, Pa., died on October 17th, following an operation. For the greater part of his ministry, Rev. Mr. Krivulka served as a missionary under the Board of Home Missions at Fairport, Ashtabula, Ohio, and Johnstown, Pa., having brought the Johnstown Church to self-support a few years ago. At the time of his death he also served as the Stated Clerk of Central Hungarian Classis, and one of the last official duties which he performed was to attend the meeting of his Classis at Home stead on October 8th. The funeral services were in charge of Rev. B. Dienes, the President of the Central Hungarian Classis. The sermon was preached by Dr. Charles E. Schaeffer.

\* \* \*

The Eastern Hungarian Classis which met at Phoenixville, Pa., on October 28, received the Hungarian congregations at Poughkeepsie and Peekskill, N. Y., and placed the Rev. Mr. Balint in charge of the same, who was also received into the fellowship of the Classis at the same time.

\* \* \*

There are 27 Hungarian students attending our educational institutions at Lancaster, Pa., who are in charge of Dr. Alexander Toth, who heads the only Hungarian Department in any grade A college in the United States. Prof. Toth receives the major part of his support from the Board of Home Missions.

\* \* \*

Mrs. Martin L. Foutz, of Salem Church, Harrisburg, read a very carefully prepared and comprehensive paper on Home Missions in connection with the observance of Home Mission Day on November 10. Mrs. Foutz is a close reader of our Church literature and therefore could present the salient features of the work of Home Missions and give valuable facts related to this work.

\* \* \*

"Expanding Fields of Service," the 32-page pamphlet recently issued by the two Boards of Home Missions in the united Church is meeting with a very favorable reception. 10,000 copies were placed at the disposal of

each Board. The Board of the Evangelical Synod has already disposed of its entire supply, and has asked for additional copies from the Board of the Reformed Church. The pastors of the Reformed Church have not manifested the same eagerness to place this pamphlet into the hands of their members. Here is a piece of literature which gives the latest information on Home Missions in each group and our people would be greatly profited by reading the same. Many of our pastors have used the pamphlet as the basis of their sermons in connection with Home Mission Day, and their people were greatly interested and delighted wherever this was done. The pamphlet sells at 5 cents a copy. Orders should be sent to headquarters in the Schaff Building, Philadelphia.

\* \* \*

The Rev. Y. Saito, who for a number of years served as Director of Christian Education in the First Japanese Reformed Church in San Francisco, has resigned his position. Last summer he went back to Japan where he found a wife and now intends to stay in Japan and do Christian work among his own people. The Woman's Missionary Society furnished his support while he worked in California. No successor has as yet been appointed.

\* \* \*

The Reformed Church once had a mission in Florida. In 1881 the Rev. C. H. Mutschler went to Bronson and later to Gainesville and began missionary work in that State. His expenses were paid largely by friends and congregations in Lebanon Classis. After laboring for a year and a half his health broke down and he was obliged to relinquish the work. If the Board would have had men and money it might have established a number of missions in Florida and we might now join our forces with those of the Evangelical Synod in that State and thus make a valuable contribution to the development of the religious life in the far south.

\* \* \*

One of our former missionaries to whom the Board owes over \$500 in back salary, requests that \$200 of that amount be credited

to the Board as his contribution on Home Mission Day. That shows a wonderfully fine spirit and represents the largest contribution from any member or congregation of our Church.

#### Ozarks.

The 1936 three-week Folk School began at Shannondale, November 4th. Rev. Vincent W. Bucher and Mr. John Morgan of Ashland College, Grant, Michigan, and other instructors will conduct adult classes in a variety of practical subjects, such as civic relations, personal devotional life, native crafts, poultry raising, home economics, etc. Those that live at a distance and have no means of transportation bring their bedding and kettles and live at the Community House.

Visitors at Shannondale during October included the group of young people of St. Peter's Evangelical Church, St. Louis, that equipped and are maintaining the Clinic; a young people's group of Union, Missouri; and the Executive Secretary, Rev. J. J. Braun and his family.

The ladies of St. Paul's Church, Elgin, Illinois, little dreamed that their Ozark project of last Spring would be sufficient to provide an entire new church building for the congregation at Bixby. They collected and repaired used clothing and contributed a sum of money. Promptly the Bixby Church arranged for a series of clothing sales, at prices which were far below the market, and yet they cleared enough to purchase a store building that was vastly better than the old shed they had been using for a church. They moved it to the lot which had been given to them and had forty dollars to spare. In Missions a dollar goes a far way.



WM. D. BOBSIN

Member of Board for Home Missions, Evangelical Synod 1928-1935

#### "E" Board Mourns Loss.

Mr. W. D. Bobsin, President of First English Church, Chicago, Rev. L. W. Goebel, pastor, died after a week's illness on October 19th. Mr. Bobsin has been a valuable member of the Board of Home Missions since 1928. In his own church and in the North Illinois District, he had for many decades carried many responsibilities with grace and efficiency. His exemplary Christian life won for him the respect and love of all who knew him.

#### Madeline Island Parsonage.

Through the Thankoffering of the Women's Union, a new parsonage has been provided on Madeline Island, Wisconsin, in Lake Superior. It is a plain, substantial six-room house, built for northern winters. Last winter the missionary, Rev. L. Suedmeyer, was compelled to leave the miserable house heretofore used as a manse and rent a house on the mainland. If expected arrangements will be carried out, Rev. Erwin Koch, of St. Paul, will dedicate the parsonage sometime in November.



SHADY SPRINGS VACATION CHURCH SCHOOL IN THE OZARKS

## Home Mission Day Results

WM. F. DELONG, *Treasurer*

TWO days from the date of this writing is Home Mission Day. A question frequently asked by people coming into my office is—"What will be the results of Home Mission Day?" That question, I am sure, is in the mind of each Home Missionary because he is to share in these results. Will the returns be better than in 1934 when the receipts were \$21,600? If we may base our prediction on the inquiries and orders received for coin containers, envelopes and literature, we should have a larger offering.

A number of individuals have been sending in their dollars before Home Mission Day. Some have come to the office and given us their personal checks toward this offering. In some cases this was done because there had been no announcement of the observance of Home Mission Day and an appeal for a special offering made for missionaries' salaries in their own Church School and congregation. This again bears out the fact that such an appeal should be presented even if only a small part of the membership desires to support it. The few should not be denied the privilege to make an offering.

Some of these pre-Home Mission Day offerings have meant a real sacrifice. Here is one from an aged widow of a minister. She sends her dollar with this statement: "As I am sick and old I cannot get out to church, so I am sending my *little* contribution, and am only sorry it cannot be more. It is but a widow's mite. The sad condition of our Board of Home Missions grieves me deeply. Our lax church members are losing many blessings. May the dear Lord open hearts and purses so next Sunday will be a red-letter day in the history of Home Missions to cheer many hearts."

When you read this article the month of November, which is Home Mission Month, is gone. If you have not made an offering towards the payment of the back salaries of the missionaries, it is not too late to make it now. Whatever amount you can send will all be used for this purpose. Can the members of the former Reformed Church not raise as much money for Home Missions this fall as is spent on a single day for a football game? Let us go over the goal line in this game. Watch next month's article for further results.

With Best Wishes For Christmas Cheer

And A New Year Full of Blessing

IS SENDING YOU

**The Outlook of Missions**

FOR THE COMING YEAR

THIS INTERESTING AND INFORMING MAGAZINE WILL HELP TO MAKE THE CHRISTMAS MESSAGE A REALITY, IN THAT IT WILL BRING TO YOU EACH MONTH THE GOOD NEWS OF THE PROGRESS OF THE GOSPEL OF CHRIST THROUGHOUT THE WORLD, ESPECIALLY CONCERNING THE INTERESTS OF THE EVANGELICAL AND REFORMED CHURCH.

(A card like the above will be sent to New Readers who receive THE OUTLOOK OF MISSIONS as a Christmas Gift)

## Church Extension Versus Home Missions

THE process of merging two denominations happily brings into review usages and terminology that had for years gone unquestioned. The former Evangelical Synod had been using the words "church extension" rather carelessly. Their Board for church erection was called "Church Extension Fund Board" so that all matters that had to do with helping weak churches finance their building enterprises had come to be known as "church extension" matters.

Now that the Constitution Committee of the merged Church suggests that the new Board for National Missions shall divide its work into three departments, one for "church extension", one for "special projects" and one for "church building", there is some fear expressed that the first of these three terms will be misunderstood. In fact, the Executive Committees of the two existing Home Mission Boards in session at Columbus on October 23rd voted to ask the Constitution Committee rather to recommend the term "missionary expansion" for "church extension."

Attention is thus to be focused on the use of the term "church extension". We are concerned that the fixing of terms shall not for years also fix upon us a rather slovenly concept of the work we are doing. Some very energetic workers have come to the front with the demand that the Board shall do less "church extension" work and more "home mission" work. When asked what they mean by the distinction, they promptly answer that the true home mission work is that done under the name of special project work, such as the work in the Ozarks, in the city slums and among the Back Bay fishermen. In the meantime both Boards continue to spend by far the most of their money on the support of churches which they are trying to nurse along into true usefulness in the great Christian campaign for the Kingdom. Is this major effort of the Boards not to be classed as worthwhile missionary work? On the other hand, is there a fundamental distinction between the work in the Ozarks, for instance, and that in the churches?

The work any denomination would do in a backward region like that of the Ozarks to be Christ-like, should above all seek to lift the level of the lives of the people. When Jesus himself went about doing good, He fed people and healed them but He also touched their

thinking and their believing to the quick. Evidently the only purpose of His work with any given person was to raise the personality level to the point where that person could enter into happy, helpful relations with his fellowmen with regard to even the spiritual values of life. When those relations became well developed and fruitful of most social good, He called it a "church". "Christ loved the Church and gave Himself up for It." In all the good He wanted to do men everywhere, the great objective was to do them enough good so that they could be happy and effective members of this unique fellowship which He called a "church".

No matter where Christianity touches mankind's problems, whether it be in a clinic or a food relief project or a Sunday School, whether it be in a struggle for a more just social order, or a more conscientious Christian Church, every task ought to be done with the great and final objective in view.

The reason the beggar relished Sir Launfal's crust of bread was because it was given with a supreme appreciation of the poor man's wonderful destiny as a child of God. Social service of any kind without the far reach of the Church's vision for the sublime fellowship in spiritual relations is, to say the least, merely a passing boon. But any service at all with the purpose of bringing men into the blessed fellowship of God's children called a "church" becomes a sacrament.

Because churches have in the past been sectarian and selfish in no wise destroys the truth of the above. We have just lived through an era in which the very word "church" too often bore the connotations of selfish sectarianism. As the pendulum swings in the other direction, all unthinking and weaker leaders of the Church swing along back to the other extreme. But the stronger and well-balanced leader will retain the clear concept of the Church purged of its selfish connotations and see in all missionary work whether it be in a "special project" or in an aided city church, Christ's glorious purpose realizing men's greatest possibilities for true fellowship.

In the last analysis home missions is endeavoring to "extend the Church" of Jesus Christ when at work in the Ozarks or the city slums as well as when it is busy in the aided rural or city church.

J. J. BRAUN.

## Covered Wagon Days

THE religious occupation of America divides itself into certain distinct periods or stages. The earliest newcomers to this country were the Spaniards and the French. They brought with them the religion of their native lands which was prevailingly Roman Catholic. At first it seemed as if America might become a Roman Catholic country. But the Spaniards and the French came largely as explorers; they were followed by the English, the German, the Dutch and the Swedes, and these came from countries that were mainly Protestant. They also came as settlers, as colonists, and took up permanent abode in this new world. And so it came to pass that the Protestant Church was established and the early institutions of America received a decidedly Protestant flavor. For fully a century these early settlers remained in the area bordering on the Atlantic Coast. Only now and then a few of the more venturesome and intrepid of their number penetrated into the lands further west. The fact that they were so concentrated in the Eastern border made the American revolution possible for them, but after their independence had been achieved they were in a position to push further west and occupy the lands that lay beyond. This Western movement divided itself into four distinct streams. One was made up largely of New England people; another of folks from Southern Pennsylvania and Maryland; a third was composed of people from the valley of Virginia and from North Carolina. It is generally observed that the depression following the Revolution set this western migration into motion. The movement was partly checked by the return of prosperity except in the South where economic distress continued much longer. But these three movements were followed in the first two decades of the Nineteenth Century by a fourth which exceeded all the rest. Dr. W. W. Sweet in his "The Story of Religions in America" describes it in these words: "Nothing like it had ever been seen before. The roads westward swarmed with wagons, cattle, sheep and horses. Through one Pennsylvania village lying on the road to Pittsburgh toward the end of 1811, two hundred and thirty-six wagons and six hundred Merino sheep had passed on the way to Ohio in one day. Old settlers in central New York declared that they had never seen 'so many teams and sleighs loaded with women, chil-

dren and household goods' on their way to Ohio, as in the winter of 1814. All winter long the movement westward continued and throughout the next summer, all journeying to Ohio, which was then but another name for the West. Some of the settlers went on foot, drawing their small belongings in carts while in the winter of 1817 a train of 60 wagons carrying 120 souls, men, women and children, journeyed to Indiana, carrying their minister with them, where they planned to buy a township."

State after State was admitted into the Union until in 1820 there were 25 States in all. James Monroe was President of the United States from 1817 to 1825. He built a great national highway from Wheeling, West Virginia to the Mississippi River at a cost of \$6,000,000 and a great caravan of covered wagons moved out over it into the western country. Several years later during the administration of John Quincy Adams, the Erie Canal was completed connecting the Hudson River with Lake Erie, thus furnishing a waterway to the West. In 1828 the first railroad was constructed from Baltimore westward, a distance of thirteen miles. Dr. Sweet says: "These were critical years in the history of the American Churches, for the future of the nation as well as the future of religion in America was largely to be determined by the way in which organized religion met the problem of the new West."

Those were the days of the "covered wagon." There are certain very distinctive features connected with those days of a century or more ago.

1. *They were pioneer days.* The country was young, the land was new. There were no traditions, no historic associations, no past of much consequence. The future as well as the fortune of those pioneers lay before them. Their affections in the new world had not as yet taken such firm rootage that they could not readily be transplanted in new territory. Physical conditions were exceedingly primitive. Physical comforts were practically unknown. Hardship was almost their universal lot. Rude cabins and log dwellings housed the families of men who cut down the forests, drained the swamps and tilled the fields. They had no coal, no kerosene lamps, not even sulphurous matches. There were no telephones, no telegraphs, no radios, no automobiles. There were no street cars, not even

streets, but only trails and cow-paths; there were no movies, no theatres, but they soon had churches and school houses, and they laid foundations of government and character without those elements which we today regard as indispensable. In those primitive, pioneer days they established those elemental principles which have made possible and guaranteed our national unity.

2. *They were slow-moving days.* There were no rapid transit lines in those days. No one exceeded the speed limit. Their mode of travel was less dangerous than is ours today. They did not kill 36,000 persons in one year. They seemed to have more respect for human life than we have today. If they made 50 miles in a day that was a good day's journey. We now cover that in less than an hour, and if we travel by air we can reduce the time to fifteen minutes. But in spite of this we have no time for anything, whereas they had time for everything. Recently the First Reformed Church in Canton, Ohio, observed the 125th anniversary of its organization. In reading the early history of this great congregation in Ohio, which was one of the first to be founded in that State, I became interested in the life and work of Dr. Peter Herbruck who served the congregation as pastor for a period of 53 years. In his autobiographical notes Father Herbruck tells of his trip from Canton, Ohio, to Huntington, Indiana. First, he went overland from Canton to Massillon, then by boat on the canal from Massillon to Cleveland, from Cleveland to Toledo by steamer, from Toledo to Defiance by a two-mule team which was hired for the trip, from Defiance to Fort Wayne by packet boat, and then from Fort Wayne to Huntington by stage. It required practically a week to make the trip one way. Now, we make it in eight or nine hours. Covered wagon days were slow-moving days. But no one was in a hurry those days. Folks had lots of time, perhaps more time than anything else. Perhaps they got more out of their travel than we do. At least they could stop long enough to enjoy the scenery, and that is one reason why they recognized good land when they saw it.

3. *They were competitive days.* The man with the "covered wagon" was an individualist. "Rugged individualism" was the dominant policy of pioneer life. Frontier conditions seemed to make this almost a necessity. This spirit expressed itself nowhere more pronouncedly than in the sphere of religion. Perhaps it is only fair to say that the spirit

of religious competition was largely foisted upon the pioneers of the West by rival denominations in the East who were struggling for some vantage ground in new communities. The eagerness with which the new territory was occupied with competitive religious bodies is one of the scandals of American Protestantism. The story is told of how a trainload of new settlers was entering a given section of land which was placed at the disposal of homesteaders. They were crowding the steps of the cars and hanging onto the cow-catcher ready to jump and seize the prize which awaited their arrival. In this scrimmage to flop down and take possession, one party fell off before the train had stopped and was rendered unconscious for the time. On coming to he saw others staking out ground for themselves when he exclaimed: "This is my lot!" On the first day there was already a magistrate's office set up and on hearing the case the justice of the peace decided that inasmuch as the man who had fallen off had *struck ground* first, he was entitled to the ownership of the lot! In this way the different denominations came in the wake of the covered wagon, and the present generation is now trying by cooperative and comity planning to correct what was done in a somewhat haphazard and thoughtless fashion when America was young.

The days of the "covered wagon" are past. They form an interesting episode in the national and religious life of our country. The conditions have changed. "Time makes ancient good uncouth." New problems have emerged. New duties and responsibilities await us. A new strategy is required to meet the new conditions. The frontiers are no longer geographical in character, they now exist in the social, economic and religious life of the people. And all this requires haste. A nation is born in a day. In "covered wagon" days things could wait. They did not crystallize so quickly. But it is different today. We know not what a day may bring forth. "The Lord's business requires haste." Before the mould sets we must shape it for Christ and His Kingdom. But this requires cooperative effort. Individualism must give way to collectivism. Just as in the World War it was not the armies of the Allies but the Allied Army that won the victory, so in the conquest of America for Christ it is the united forces of Christendom alone that can take this country for Christ.

## Progress in the Consolidation of the Work of the "R" and the "E" Home Mission Boards

REV. J. J. BRAUN

*Executive Secretary, Board for Home Missions, Evangelical Synod*

### *Joint Meetings.*

June 24, 1934. Executive Committees of both Boards and the Board of Church Extension of the "E" group.

January 9 and 10, 1935. Both Boards with Church Extension Fund Board of the "E" group.

October 23, 1935. Executive Committees with Church Extension Fund Board, "E" group. Each Executive Secretary has attended the Board meetings of the other group.

### *Joint Projects.*

Dewey Avenue Reformed Church, Rochester, N. Y. Each Board pays half the support. The "E" group furnishes the minister and the "R" group furnishes the supervision.

Hollywood, California. (One Reformed and one Evangelical Church.) Each Board pays half the support; the "R" group furnishes the minister, and each Board supervises its own Church.

The "E" Church and the First Reformed Church both of Omaha, Neb., decided to merge. Both pastors resigned and promised that they would not accept re-election to the pastorate of the merged church. In the ensuing election, an "E" pastor, Rev. Walter F. Kieker, was elected. The congregation is using the very favorable location and property of the Reformed group. Whereas the Reformed Church was formerly a mission, the merged church is self-supporting.

Evangelical Missions using Reformed ministers; San Raphael, Calif., Rev. F. E. Schmuck; Gresham and Lenz, Oregon, Rev. W. G. Lienkaemper.

Reformed Missions using Evangelical ministers: Salem, Oregon, Rev. E. Horstman; Sellwood and Wilsonville, Oregon, Rev. Christian Howe; large parish in Idaho, extending from Payette in the extreme west to Sugar City in the extreme east with the Reformed Church at Ruppert half way in between, uses an Evangelical minister, Rev. A. Beutenmueller, to whom the "R" Board pays one-third of the required support and the "E" Board pays two-thirds. Quincy, Washington, is being supplied by Rev. W. A. Werth, an Evangelical minister at Spokane, Wash. Loveland, Colorado, is also being

taken care of by Rev. M. Schoenhaar, an Evangelical minister at Greeley, Colorado.

The "E" Churches at Brown and at Morden in Manitoba, Canada, accept an "R" minister, Rev. P. Wiegand, and have been induced to affiliate with the Manitoba Classis of the "R" group, while the "E" group agrees to pay the full support.

Several more projects are being studied. One has been tentatively agreed on, namely, the one in Detroit, Mich., which involves a re-location of the Dexter Boulevard "R" Church and the joining in the establishment of the re-located Church of a number of members of the "E" Bethel Church.

There is a Reformed minister, namely, Vincent W. Bucher, working at Shannondale in the Ozarks.

### *Literature.*

The "E" Board joins actively in furnishing articles for THE OUTLOOK OF MISSIONS and in endeavoring to secure subscriptions for this paper.

Both Boards together issued a joint booklet of 32 pages, setting forth all the work of both groups. It is entitled: "Expanding Fields of Service."

The merged Church papers will carry news items from both Boards.

### *Organization.*

In their first joint meeting the Boards elected an Executive Committee to act in all matters of new work and joint undertakings of any kind. Chairman, Rev. G. A. Schmidt; Co-Chairman, Rev. Charles E. Miller, D.D.; Secretary, Rev. J. J. Braun; other members: Rev. Charles E. Schaeffer, D.D., Rev. Purd E. Deitz and Rev. Charles Enders.

The Boards agreed that they would no longer continue their separate enrollment in the membership of the Home Missions Council, but that they would ask this organization henceforth to list our joint home missionary organization as the "Board of National Missions of the Evangelical and Reformed Church," listing two Executive Secretaries, namely, Dr. Charles E. Schaeffer and Rev. J. J. Braun.



*Agreement on future organization.*

The opposite traditions of the two groups with regard to relationship of the Church Building Funds to Home Missions, made it necessary for the Boards in full session to devote considerable time to the discussion of the future set-up, and for the Executive Committees to meet again October 23, 1935, for further discussion of the same matter. It was finally agreed to recommend to the Committee on Constitution that there be only one Board for general missionary expansion, for special missionary projects and for Church-building Funds; but that there be embodied in the By-

Laws of the denomination a clause stipulating that there be two distinct and separate treasuries—one for home missions and one for church-building, that no monies ever be diverted from one treasury to the other, and that each treasury be in the keeping of a different treasurer.

It seems to be the unanimous opinion of the members of the two Boards that all old work and old obligations be carried by each Board separately until such old work and obligations may have been fully cared for, but that the new Board shall conduct all new or merged work as it occurs.

## The Executive Committee of the Board of Home Missions Meets

REV. CHARLES E. SCHAEFFER, D.D.

THE meeting of the Executive Committee of the Board of Home Missions was held at the Seneca Hotel, Columbus, Ohio, on Tuesday, October 22. The following were present: Drs. Charles E. Miller, F. C. Seitz, Calvin M. DeLong and Rev. Purd E. Deitz. There were also present: Drs. Charles E. Schaeffer, William F. DeLong, John C. Horning and Theodore P. Bolliger. There were no representatives of the Woman's Missionary Society in attendance. Most of the business was of a routine character inasmuch as principal matters are being attended to at the semi-annual meetings of the full Board.

The following resignations were accepted:

Rev. William Korn, Vegreville, Alta., Canada.

Rev. Joseph Urban, Hungarian, Fairfield, Conn.

The following missionaries were ordered to be commissioned:

Rev. John Schlamp to Wolseley, Bateman and Piapot, Sask., Canada.

Rev. Samuel Ramaker to First Church, Cedar Rapids, Iowa.

Rev. A. W. Ogston to Trinity Church, West Hollywood, Cal.

Rev. William Korn to Miller-Alpena Charge, S. D.

The General Secretary presented his report, giving an account of his activities and those of the other members of the staff for the past three months.

The Treasurer, Dr. William F. DeLong, reported that during the quarter \$30,375 was

received in the General Fund, of which amount \$23,799 represented apportionment receipts. In the Church Building Fund, \$20,053 was received. The expenditures in the General Fund amounted to \$31,612, of which \$15,634 was paid out in salaries to the missionaries. The expenditures in the Church Building Department amounted to \$20,876.

The Committee took favorable action on the overture of Southwest Ohio Classis to appoint a missionary for the Corinth Boulevard Mission, Dayton, Ohio, who is also to supply the Hawker's Church nearby.

The Committee agreed to accept the assets of the Board of Church Erection Fund of the Department of the Northwest on the terms stipulated by the constituent Synods of that Department.

The Committee approved of the proposed relocation of the Dexter Boulevard mission in Detroit and in cooperation with the Board of the Evangelical Synod to establish this mission in the northwestern section of that city. This matter was further considered at a joint meeting of the Executive Committee of the two Boards the following day, when definite action was taken to proceed with the arrangement.

Considerable time was given as to how Home Mission Day on November 10 might bring the largest possible results so that the salary arrearages to the missionaries might be paid.

The full board will meet in Philadelphia on January 20.

# Foreign Missions

JOHN H. POORMAN, EDITOR

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## Christian Leaders Rebuild After Communist Rule Destroyed

**I**N CHINA, the communist movement has been described as a protest against the exploitation of the people by the politicians. Marshal Chiang Kai-shek, military chieftain of the nationalist forces, frankly conceded that abuses were grave and even in recent months has descended upon local satraps in isolated provinces and required prompt reformation.

Can Chinese society be reorganized without violence? Is it possible to head off communist devastation as the price of letting things go, avoiding class warfare by timely reforms or correcting its effects in areas already plundered?

Christian forces in China have had opportunity to answer such questions in the past few years, when given the opportunity to rebuild a social order in areas that the nationalist troops had occupied and from which communist rulers withdrew.

When the National Christian Council was invited to do what it could to save lives and provide technical help in reconstruction, an appeal was made to the Christian colleges of China and to their recent graduates.

Mr. George W. Shepherd, who became executive secretary of the Kiangsi Christian Rural Service Union, says:

"We asked for men and women trained in rural health, agricultural, cooperative trading, village industries, political science, religious training, rural education, and the entire field of women and children and the home. We offered trained men and women nothing but a living allowance of ten dollars a month.

"Nevertheless, the rural service union received many more volunteers than it could use.

"These Chinese men and women, trained to earn salaries in the centers of population, turned their backs on ease, city attractions, safety. They have gone to live and serve in the villages, working side by side with the humblest toilers, in order that the people of China may have peace, security, better homes, new ways of living."

"Asking only for one-roomed shelter and two or three pieces of furniture, these fine graduates of the eleven Christian colleges and universities of China are working in isolated settlements to help the people to raise their level of living."

In few lands have Christian young persons been more strongly challenged to devote themselves unselfishly to the common welfare.

In no country could the response be more hearty and more resultful than from the trained youth of the Christian colleges and universities of China.

## One in Christ

**I**T was in October of 1913, the year before the outbreak of the Great War. An English missionary and I, an American, were leaning over the railing on the second-class deck of the Prince Eitel Friedrich of the North German Lloyd. Our conversation drifted to topics of mutual interest. Finally the Englishman exclaimed, "How wonderful it is to experience this oneness in Christ irrespective of color, race, clan or creed!"

Two weeks ago Dr. Schlunk of Tuebingen, German, world-famous authority on Missions, spoke briefly in our Sunday School at North Tonawanda. During the course of his

remarks he mentioned the fact that in his travels he had visited Sunday Schools in over fifty different language areas; but in each instance he had experienced that oneness in Christ which is common to all true Christian believers.

How natural, therefore, that foreign mission boards, whose special task it is to make Christ known to all the world, should find themselves drawing closer and closer to each other. They, above all, should experience this unity in Christ.

I rejoice over the merger of the Evangelical and Reformed Church. I am proud of the

fact that our Mission Boards are taking the lead in making this merger an actual fact. The united publication of *THE OUTLOOK OF MISSIONS* should prove an especial blessing. May it lead us to higher heights and a better

outlook. The nearer we draw to Christ, the surer we may be of success.

Christ must be the object as well as the source of our unity.

THEOPHIL H. TWENTE.

### Dr. Casselman at North Japan College

**D**R. CASSELMAN honored North Japan College with two visits. The first one was a visit of inspection, and of comparison with the North Japan College of thirty-three years ago. The visit began with morning chapel in the Middle School, the service opening with "Jesus, I Live to Thee", in English. Then followed a visit to the classes, and the inspection of the buildings and grounds of the three departments, Middle School, College and Seminary.

But the big day came on September 26, the Dr. Casselman Reception Day. One thousand students and some seventy-five teachers gathered in the Rahausser Memorial Chapel on the morning of September 26th. Accompanying Dr. Casselman was Secretary Goetsch of the Evangelical Synod's Foreign Mission Board. After devotional services, addresses of welcome were made by President Schneder and by student representatives of the Seminary, the College and the Middle School respectively. President Schneder welcomed Dr. Casselman (a) as Secretary of the Board of Foreign Missions, representing the many thousands of men, women and children who are helping to sustain the institution by their offerings, their interest and their prayers;

(b) as a friend, who has throughout the thirty-three years since his former visit manifested helpful interest in the institution in all possible ways; (c) as deliverer. Had it not been for Dr. Casselman's courageous, wise and desperate efforts during the past few years, the institution would probably have met with dire disaster; and (d) as christener. Thirty-three years ago he suggested the English name "North Japan College", and the name was adopted.

Then came Dr. Casselman's response, which won every heart, and did untold good in making real to every student and every teacher the goodwill of their benefactors in America. Of the many things that Dr. Casselman will carry with him back to America is the love of the one thousand students of North Japan College. As a token of that love a gift was presented to him, and also one to Secretary Goetsch. At the close of the ceremony the boys sang, as only boys can, the school song, "Our Tohoku Gakuin".

Then followed an exhibit of some sports of old Japan—jiujitsu, fencing, and archery. Then the conclusion, in the form of a happy faculty banquet.

D. B. SCHNEDER, *President*.

### Dr. Casselman's Visit to Miyagi College

**T**HE students and teachers in Miyagi College always appreciate visitors from abroad, but the visit of Dr. Casselman was a particular joy to us, because of his long interest in our work, and because he seemed like one of us.

He was with us a number of times. One Saturday morning he was with the American teachers in Miyagi College, discussing the problems that were of particular interest and importance to them. The same afternoon he was with the Board of Managers discussing seriously their problems, and their hopes for the future.

But the day he spent visiting Chapel, and some of our classes, was a very particular pleasure to us, and we believe also to him. He spent the whole morning with us, looking

now into this class room, now into that, listening to English lessons by the beginners, singing classes in the High School, watching the Third Year students write the difficult Japanese characters, and taking a keen interest even in the sewing classes.

What seemed to please him most, however, was the class of Third Year students studying Japanese etiquette. He watched most carefully their graceful actions as they lifted their bowls and chopsticks, going through the charming motions of a meal with dishes that unfortunately were empty. And when a little later the class in cooking served him a delicious meal, it seemed to one observer at least, that the teaching of the etiquette teacher had not been entirely lost on him, for it could not have been only the relish of the particu-

larly delicious meal that was served that so enhanced his skill in partaking of it.

In the afternoon of the same day he appeared in the Chapel at the invitation of the Koyukai, our school activities organization. He was delighted, as we all were, with the excellent English address of welcome delivered by Miss Suzuki of English 3, and responded in his own delightful way. His spirit shines through his English speeches, even to those who cannot fully understand his words, and we hardly felt the need of the interpretation of Prof. Nakajima, which, however, was faithfully listened to, lest some important point might have been missed.

A little gift was presented to him, and he caused some consternation to the little first

year girl who presented it to him, when he took, not only the gift, but the tray as well. We were all most happy that our little gift was received with much evident pleasure. Our only regret was that he could not spend more time with us.

Just before he left Sendai, our faculty had the pleasure of entertaining him at a dinner in Japanese style at one of the famous restaurants serving eels. On this latter occasion we also had the pleasure of having Dr. Goetsch with us, and were charmed by his gracious personality. These visitors should appear at least once in each student generation; so we say—"Come again".

CARL D. KRIETE, *President.*

### "Soul-Saving" Society of North Japan College Church

LITTLE was known about the strange land of Japan in 1887, when one of our first missionaries, the Rev. D. B. Schneder, took his bride to that country. From the port of Yokohama they made a primitive and difficult journey north to the city of Sendai where some Christian work had already been started by the Rev. Mr. Oshikawa, co-founder, with Dr. Hoy, of our North Japan College for young men.

Slender-waisted, twenty-year-old Mrs. Schneder, brimful of energy and dynamic faith, looked about her and was not daunted by strange surroundings or by ignorance of the language. An invitation to meet with a group of the Christian women of the Sendai church, who had organized themselves into a sort of sewing circle, was eagerly accepted. Under her influence the character of the group soon crystallized into that of a "soul-saving" society. Here was the beginning of the large Fujinkwai, or Women's Society, of the North Japan College Church. During its early history Mrs. Schneder was made president, and her passion for saving souls has resulted in an organization remarkable for its continuous efficacy and unity, and for its stirring record of conversions.

In the small picture is shown a lady seated at the extreme right, who was won to Christ after twelve years of perseverance on the part of Mrs. Schneder. Wife of a rich lawyer, and a leader in society, she was not greatly interested in spiritual things. But she was brought face to face with elemental realities when her little daughter, the only girl among her nine children, fell ill and lay at the point of death. Of little avail then was her standing in society. In a frenzy of grief she sent for Mrs.



MRS. SCHNEDER AND MRS. FUSE (extreme left) calling at the home of one of the Fujinkwai ladies. This picture was taken quite a number of years ago.

Schneder, for though heretofore her will had blocked the way, her heart already knew the road to hope.

"If it be God's will, He can restore your child; if she must die, then He will give you strength and grace to bear the sorrow." Such was Mrs. Schneder's message to her; for hours she listened to words of comfort and assurance, and finally was persuaded to kneel and pray. That night many friends joined in prayer for her and her child, and in the morning the mother with a shining face announced the glad news of improvement in her little girl's condition. What prayers of gratitude then went up; what love and zeal for Christ were blossoming in that mother's heart! Today the daughter has three little children of her own, and is one with her mother in Christian earnestness.

For a long time Mrs. Schneder was assisted in her work by various helpers, but twenty-

one year ago she challenged a young widow who was teaching to support her two little sons, to become her associate in God's work. That young woman was Mrs. Toyose Fuse, of noble samurai lineage. Mrs. Fuse, with the riches of experience added to her native ability and consecration, has become one of the most devoted and influential Christian workers of North Japan.

The Fujinkwai now numbers over one hundred and sixty regular members, with about fifty guest members who pay no fees. The Society income, which is derived from fees graded according to the giver's purse and interest, and from Thank Offerings, is used to help the poor in times of illness and calamity or to help in the needs of the church.

The tireless perseverance of Mrs. Schneder and of Mrs. Fuse in visiting members, bringing special comfort to those who are ill; the spirit of love and earnestness prevailing at the monthly meetings of the Society and the weekly Bible Class; and the friendliness and good fellowship evident in any cooperative effort of the women, have all combined to make the Fujinkwai a very dear and vital factor in the life of each member. Nor is this influence lost when members are obliged to move away from Sendai, for they carry with

them the imperishable gift of loving kindness, and hearts and lives transformed by the saving power of Christ's love.

### Hua Chung College

A recent grant from the Woman's Missionary Society of the Reformed Church in the United States has made it possible for the School of Education of Hua Chung College to open a practice school this fall. Dr. P'u Hwang, Dean of the School, has been appointed director of this new institution of learning, which has been approved by the Provincial Department of Education and the National Ministry of Education. The school is located on Chi Pan Chieh, about three minutes' walk from the back gate of the college in the three buildings on the old Cross-Stitch property. School opened on September 2 with thirty-two students enrolled in the first year junior middle school. It is planned to build up the school slowly by adding one class each year until there is a full junior middle school for day students. There is one full-time teacher, Cheng Chin Sen, a graduate of this college in 1934. He is assisted by five practice teachers from the School of Education.—*Hua Chung News*.



THE FUJINKWAI OF NORTH JAPAN COLLEGE CHURCH, AT A RECENT SPECIAL MEETING, WHEN A MAJORITY OF THE MEMBERS WERE PRESENT

## Dr. Goetsch's Impressions of the Japan Mission Field

*Through the courtesy of Rev. E. Schmidt, Acting Executive Secretary of the Board of Foreign Missions of the Evangelical Synod, our readers are permitted to share the interesting letter which Dr. F. A. Goetsch, the Executive Secretary, wrote to the members of his Board concerning his visit to the mission field in Japan. We regret that the limits of our space do not allow us to print the letter in its entirety.—EDITOR.*

Peking, China, October 11, 1935.

Dear Brethren:

Now that I have left the hospitable shores of Japan behind me I feel the desire to share with you some of my experiences and impressions there. I cannot look back upon the days spent there and the four days since then, which I spent in travel to reach this place, without realizing anew how good the Lord has been in permitting this journey and in making it so safe and enjoyable. Nowhere since leaving home has there been the slightest mishap and I have enjoyed everywhere an abundance of travel mercies.

On the whole, I fell quite in love with Japan and her people. The country is as picturesque as the people themselves. Nowhere is the countryside monotonous. Hills are in sight almost everywhere. The country is well wooded and the trees are well cared for and are often trimmed in a most attractive way so that they become ornaments not only in the garden but in the countryside in general. There is perhaps no more beautiful combination of beauty in land and sea anywhere in the world than that about the inland sea of Japan with the possible exception perhaps of the lake regions of Switzerland and northern Italy. Landscape gardening has reached a perfection in Japan that is unique. Some of the large gardens, which it was my privilege to visit in Kyoto, were positive gems of their kind. One could easily forget the cares of everyday life in surroundings so beautiful as presented in these gardens.

Our veteran missionary to Japan, Dr. Schneder, of Sendai, in commenting on the present religious situation in Japan said that Shintoism and Buddhism, the two old religions of the country, had lately grown in favor with the people because they have harnessed themselves to the national spirit of Japan as expressed in the present rule of the army and in the expansionist program which the latter sponsors. Christianity by deprecating militarism and all manifestations of national selfishness has suffered somewhat in prestige as a consequence.

The highlights of my experiences in Japan were found in my visit to our new joint mis-

sion field in the northern part of the country. My sole reason in coming to Japan was to visit our missionaries and their Japanese co-workers and to see the work which they have done to the glory of our blessed Lord. I had every reason to anticipate a most profitable visit, for all authorities on Christian work in Japan have always spoken in the highest terms of the splendid character of the work done by our brethren there. What I had no right to expect, however, was a reception such as was accorded me by our missionaries and their co-workers and the many acts of friendship and hospitality of which I was the recipient. From the time I arrived at 9.45 P. M. on a Saturday in a pouring rain to be met at the station by the entire missionary body until I left at 11 P. M. the next Friday when again the entire missionary body and a considerable number of our Japanese friends were at the station to bid me farewell, I was the recipient of so much kindness and friendly interest that these experiences will always be counted among my happiest memories.

My visit to Sendai followed immediately after my arrival in the country. The weather at the time of arrival was most unpleasant, for a heavy rain fell almost all day. In spite of the inclemency of the weather, Mrs. McFarland Hale (the former Marie Menzel) was on the pier to greet me. Dr. H. K. Miller, one of our Japan missionaries whose field lies in Tokyo, was also on the pier and together with the American Express man proved invaluable in seeing me through the customs. After having safely negotiated the customs ordeal, Dr. Miller took charge of me in a most kind and helpful manner until our arrival in Sendai that same evening.

On Sunday afternoon the annual conference of the Japan Mission began with an observance of Holy Communion. I was privileged to assist Dr. Casselman in administering the sacrament. The service was held in the beautiful church attached to North Japan College. The conference thus begun continued throughout the six days of my stay in Sendai. Nothing could have been more propitious than a visit to the Japan field at conference time. The missionaries from the entire field

were gathered there and I thus had an opportunity of meeting them all, with the exception of Dr. and Mrs. Seiple who were absent on sick leave. Conference time, too, permitted an insight into all of the problems of the field since these naturally came up for discussion at some time or another. The reports on the work of the year just ended gave an insight and understanding of the present condition of the work. I was surprised to note how similar missionary problems are all the world over. Not all fields are dealing with the same problems at the same time, for educational progress and economic independence are greater in some countries than in others, but sooner or later the great missionary principles must be readapted to the needs of the time. I shall not endeavor in this rather informal report to give a picture of the work which our Church is doing in Japan. Such a picture is given in our new booklet "New World Horizons" and elsewhere very much better and more complete than I could give it however hard I tried. A few of my experiences as a guest of the mission may however prove interesting.

I enjoyed attending the services held in the Japanese language in several of the churches of Sendai. Under the guidance of Dr. Kriete and the Rev. Mr. Fesperman, I attended portions of services in a number of the churches. And the wonder of it is that I got the gist of the sermon too. The latter was not due to any ability on my part to interpret what is spoken in other tongues, but to the considerateness of Dr. Kriete who constantly sketched briefly the thoughts of the sermon on paper and passed them on to me at short intervals as the pastor progressed. What impressed me greatly was the interest which the people showed in the sermon. Everyone present had his or her open Bible before them and as reference was made to this or that related scripture passage all present turned to the passage to follow for themselves the quotation made. There seemed no impatience or weariness on the part of the people when the sermon went on for more than an hour.

On Thursday morning a reception was given Dr. Casselman by the faculty and

student body of North Japan College. It was my good fortune to be present at this opportune time in order to witness the fine program carried out. I had expected to sit on the sidelines and view the proceedings as a mere spectator, but somehow this plan was not approved and I was drawn into a seat of honor to share with Dr. Casselman in the honors of the occasion. It was indeed a wonderful sight to see the student body, a thousand strong, seated in the College Church. A Christian service was first held and it was a joy to hear these young men sing the Christian hymns. Not all were Christians in the group, but all sang wholeheartedly. There followed speeches and a wonderful address by Dr. Casselman, and a presentation of gifts. I say—gifts, for to my surprise I, too, was handed a beautiful gift from the faculty and student body.

On Friday afternoon Miyagi College for Girls also presented a wonderful program. It was in the form of a musical recital. I was amazed at the musical ability of these girls. Instrumental and vocal selections taken from the great masters—Beethoven, Brahms, Handel, etc., followed one another and were beautifully rendered. One did not know whom to admire most, the girls who rendered this music so acceptably, or the instructors who had undoubtedly done much faithful and careful work to make such an entertainment a possibility.

The beautiful days of Sendai are now a treasured memory. I wish I could have adequately thanked all those who showed me hospitality and love during those days. I was the house guest of Dr. and Mrs. Carl Kriete, the former is the President of Miyagi College. They made me feel right at home in their home.

My stay here in Peiping continues until Wednesday morning when I take train for Hankow where I break journey for a day before continuing on to Yochow and our missionary work there.

With kind regards and greetings to you all,  
I am,

Fraternally yours,

F. A. GOETSCH.

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"THE OUTLOOK OF MISSIONS is a very necessary magazine full of interesting information."

MRS. SAMUEL H. STEIN,  
York, Pa.

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## What is Kagawa's Work?

JESSIE M. TROUT

**E**VEN though I had read about Kagawa and had come to join his staff, I realized when I arrived that I knew little of his work. I set about at once to repair my ignorance and want to share my knowledge with you.

In Tokyo, I saw the different institutions which together make up what is known as Kagawa's work. Near his home, which is literally in the country, being across the rice fields from a pretty suburb, is a church and kindergarten. When Dr. Kagawa is in Tokyo, he preaches in this church. His secretary, Mr. Ogawa is its regular pastor. The kindergarten is attended by the children of the neighborhood. The teachers collaborate with Kagawa in trying out new projects and ideas. Loving Nature as he does, Kagawa is anxious for the children to understand and know the natural world and his Kindergarten is especially stressing nature studies. Its experiments and new methods are attracting observers from many training schools.

### *Village Evangelistic Work*

Near a neighboring village, Mr. Fujisaki, who is Dr. Kagawa's expert in agricultural matters, conducts an experiment in village evangelistic work. His bit of land is intensively cultivated and experiments are being conducted with the raising of goats, sheep and chickens. There is also a small apiary consisting of 18 hives. Mr. Fujisaki has helped the young men organize an egg cooperative. This is not yet perfected but realizes about 400 yen a year all of which is used for feed and seed and special breeds of chickens.

From November until April, when they would otherwise have little to do, the girls of the village conduct a sewing cooperative. Mrs. Fujisaki is the leader and teacher. The girls receive work and materials from the church people. They bank their proceeds and thus each has a little savings account for an emergency. Last winter 17 girls belonged. As there are only 33 in the village Young Women's Association the sewing Coop. claims more than half.

Mr. Fujisaki and his co-workers conduct a night school for young men. They divide the hours of the week into one hour each of Bible, Agriculture, Literature, English, Music and the Abacus, the instrument for counting used in Japan. There are 72 houses in the village and the workers confine themselves to these places. The young people in their association (a branch of the National associa-

tions) have recently asked Mr. and Mrs. Fujisaki to join them as leaders and in addition for the use of their house for their meetings.

In addition on the everyday tasks, a two weeks' Farmers' Gospel school is conducted in February. Because of limited accommodations, the number in attendance must be few. Last year they had 45 applicants and in spite of refusal, thirty came. The course of study is practical. Bible study is based on the Sermon on the Mount.

Sunday School on Sunday and a religious service on Thursday nights are important items of the work in this community. The average attendance at the Thursday Service is 23, a good average from 72 homes.

### WORK IN INDUSTRIAL SECTION

From the comparatively open spaces of the country, we jump to a crowded industrial section of Tokyo. It was here that Kagawa started his work following the great earthquake in 1923. The district has changed some since then and the work, too, has been adapted to suit the needs. In the neat little Settlement House we see a splendid Kindergarten and a Home Economics schools for girls as part of the daily activities. In addition there are night schools for boys and girls, a clinic, Sunday services and a Labor Union School. Since most of the people of the neighborhood are engaged in small home industries, the students are able to pay tuition. The lunch fee for the Kindergarten children is but five sen, because the girls of the school prepare them. This provides a practical experiment for the girls, assures a well balanced meal (the menus being planned by an expert from the Tokyo Food Research Bureau) and allows the children a meal at an exceedingly low cost.

Next door to the Settlement we find the Consumers' Co-operative store and the Credit Pawn Shop. Both are extremely successful. Mr. Kidachi, who is in charge, is a Co-operative enthusiast and helped Dr. Kagawa organize the Consumers' Cooperative Society.

### CO-OPERATIVE HOSPITAL

Leaving this place, almost before we have begun to see it, we visit the Medical Co-operative Hospital. This hospital, situated in still another district, inhabited by small shop keepers and low-salaried men, has outgrown its building. Begun in 1932, under the inspiration and guidance of Doctors Nitobe and



Kagawa, the building has room for 21 beds. Now a thirty-bed addition is imperative. At its inception the Co-operative had a membership of 3000; today the number has increased to almost 6000. The hospital is staffed by nine doctors and sixteen nurses, one of whom is a visiting nurse. The nurses receive an average salary but the doctors serve at a considerable sacrifice.

About 180 patients are treated in a day. Every available space has been taken and the last to go was the waiting room. The patients have to wait in the entry and small hall. I counted 19 persons there as we were leaving the other day. In spite of this over-crowding the place was neat and clean. The proposed wing to be built immediately is sorely needed and it is hoped that the proposal to build a ward or some part of it, in memory of Dr. Nitobe, may meet with hearty response.

It was interesting as well as encouraging to learn that after Dr. Kagawa became interested in medical co-operatives and hospitals and started to publish a little paper which has since become the National Medical Co-operatives' organ, interest was greatly stimulated. There were less than 20 co-operative hospitals in Japan at that time and now there are 88 with some 26 in the process of organization.

Enroute to Osaka, we stopped at Gotemba. Here, under the shadow of Mount Fuji, we found the little group of buildings that houses Takane Gakuin. One of these buildings is a smoke house and sausage factory, for here the young men of the village who belong to the Pork Industries Co-operative are learning practical methods of commercializing their product. The leader of the group is an earnest young man of the village. After attending a "Friends of Jesus" conference, he was baptized, and returned to his village wanting to do all that he could to help it. He enlisted the aid of Dr. Kagawa and the work was started. Evangelistic work is zealously conducted and a large Farmers' Gospel School is held each year. Mr. Fujisaki directs this work and is the practical advisor.

#### SETTLEMENT WORK IN OSAKA

The Shikanjima Settlement in Osaka is in the midst of a factory district. Iron and steel works, dye works, and a gas plant make up the ten large factories. Skilled workers receive as much as three or four yen a day, but the average is from yen 1.50 to yen 1.80 a day. Women workers receive about yen .80 a day. (The yen is at present worth about \$29.)

Under the direction of the Settlement, there are 5 Sunday Schools attended by over 200 children. A 6.30 Sunday morning service is a regular feature, as this permits the people to go to their day's work. More than forty were present on the morning we attended. In another district a service is held at 10.30 and a night service is regularly held. Thursday evening is given over to prayer and Bible study and cottage prayer meetings are held twice a month. The day nursery is attended by about fifty children and they are mostly able to pay the monthly tuition of yen 1.60. The Kindergarten room, which becomes the Chapel on Sunday, is called the "Los Angeles Hall" because it was built by gifts from Japanese residents of Los Angeles. Two free day nurseries are conducted in other districts. A monthly baby clinic tends about 25 babies and from 5 to 10 women come to the pre-natal clinic. The Settlement sponsors a visiting nurse service and through this maintains connection with some 300 families. Other activities include a mothers' club, a reading club for young men, a library, a young women's society (attended mostly by employed girls) and a dental clinic. The equipment also includes a printing press.

Besides this the Kagawa work in Osaka includes a church called the Church of Broad Love, and a Consumers' Co-operative. This latter has been a great consumer of money, faith and patience over many years but is at last showing real signs of progress. Convinced that Consumers' Co-operatives are necessary, Kagawa has gladly continued to back this, his first experiment, even though it has swallowed up the profits of three books.

#### WORK IN SHINKAWA SLUMS

A stone's throw from the little slum home in Shinkawa, Kobe, where Kagawa lived following his student days, we see the building that has recently come into Kagawa's hands. Situated next to the building that housed his church and clinic, it is a fine structure. The Baptist Mission conducted work here for years but, finding maintenance difficult, gave it to Kagawa. Several alterations are being made to accommodate all the activities but, when done, the Shinkawa Settlement will be quite complete. Unfortunately, the land is rented, and eats a big hole in the budget. Funds are being raised to purchase the land. When this is done the work will be more easily financed. Kindergarten, graduates' club, medical clinic, mothers' clubs, school and women's meetings make a steady round of

(Continued on Page 360)

# Men and Missions

JOHN M. G. DARMS, EDITOR

## Missions and Christmas

Have you ever noticed the missionary content of the Christmas Gospel? "Behold I bring you glad tidings of great joy, which shall be TO ALL PEOPLE?" Here's the cosmopolitan, the cosmic note, that ALL RACES AND PEOPLE OF EVERY AGE AND NATION should have a chance at the Gospel and receive the good news of the Saviour's birth.

And in the doxology of the angels the missionary note is especially emphasized in the inner suggestiveness and meaning of each statement: GLORY be to God in the highest—the universal FATHERHOOD OF GOD; "on earth Peace" the purpose of Missions to bring peace and happiness to every human heart and "good will to men—or to men of good will"—the social content of the missionary message, to establish friendship and fellowship among the people of all nations and races and knit the heart of humanity together and thus combat and conquer the forces that make for war, destruction and unhappiness among the people of the earth.

May your Christmas celebration be filled with the missionary thoughts which that first Christmas evangel conveyed to and carried into the hearts of the MEN who heard it first on the plains of Bethlehem. Make that doxology of the angels echo in your life in such a way that Christ's presence may be manifest in you and felt in wider reaches through you.

## Gifts for the King

If you want to share the joy of those wise men in Bethlehem, it is obvious that you too must render YOUR GIFTS TO THE KING. Make it real this Christmas and *give some of your Christmas money for Missions*. Try it and see how much gladness it will have brought to you when YOU receive YOUR gifts at Christmas. Or shall the CHRIST be the "forgotten man" this Christmas, one of these, the memory of whom as having been neglected, will spoil what otherwise would have been your happiest Christmas?

Give YOURSELF and that which represents YOURSELF to the work which bears the stamp of Christ's approval and perpetuation among men.

### • Why Not?

Altogether too long has the cause of Christian Missions been put on the *defensive*. It is

manifestly both unchristian and unethical to do so, for who ever heard of a general or an army question the orders of the Commander-in-chief, without being severely disciplined?

How can anyone, calling himself a Christian, question the wisdom and the authority of Christ Who, in His departing word, commanded His disciples to go and teach ALL NATIONS? The absence of Christian Missions from the Church's program would demand more explanation than its presentation requires justification.

Why should CHRISTIAN MEN NOT support and advance the missionary enterprise:

(1) When their Lord and Master has included them in the trust *to continue His work in bringing the good news* of the saving love of God to all people?

(2) When everything they are and have as Christian men is an *inheritance* and *direct result of missionary achievement* that Christian men wrought ages ago?

(3) When the fabric of their Christian manhood is patterned after the manhood of the Master?

(4) When whatever is good and "keep-worthy" in civilization and culture today is directly or indirectly a product of the missionary activity and leadership of Christian men and women down through the ages?

(5) When the *unifying* and *purifying* forces of mankind are kept active and continue to build safeguards and promote security and peace through the missionary enterprise?

(6) When cooperation in supporting and promoting the missionary enterprise still offers the *finest investments for their manhood and their money*, with never a loss and always infinite gain attached to it?

(7) When activity along missionary lines enables the Christian men of today to *face their children and coming generations* with a good conscience in keeping unbroken the "line of the faithful" and transmitting to them intact the priceless treasures, which they will need to draw upon for their own salvation and happiness?

Why NOT Missions?

## Wind

One day, when John White, the great missionary who recently completed forty years service in Mashonaland in Africa, was purchasing some goods in a store, there came in a tall European, known for his atrocities and ill-treatment of the Africans, against which White had registered a strong protest. Seeing John White, who was short of stature, the tall man shouted out, "These ——— parsons ought to be kicked out of the country!" Then pointing towards John, he added, "Here is one of them and I have ——— good mind to take it out of *him*."

John White looked at him with a smile and facing up to him said, "I have heard big words from the like of you before now; but they are *nothing more than wind*." The tall man turned on his heel and left the place.

And are not some arguments heard today against Missions of like nature?

## And Still "the Stable"

"I have slept," said John White, "in some funny places before but I think this occasion was the worst.

"One night we came late to a village, whose people were unknown to me. We had been on foot since six in the morning and now it was eight in the evening. You can guess how tired we were! I asked the chief if he could let us have a hut to sleep in, and he gave us a small place not more than ten feet across. Five goats were in residence when I retired and these, an evangelist, four carriers and myself slept together in this awful place!

## The Coming of Kagawa

The presence of Toyohiko Kagawa in America during the next few months should prove a spiritual blessing to our people in many ways. He will be a great evangelistic influence, bearing witness to the transformation which Christ has wrought in his own life and calling others to Christian discipleship. He will be a living illustration of the significance of the foreign missionary movement, for, apart from it, there would be no Christian Kagawa today.

In one of his most recent poems, Edwin Markham has given voice to the admiration which thousands have for Dr. Kagawa. Mr. Markham's words hardly fathom the full secret of spiritual power which has come to Kagawa through Christ and which has made him dedicate himself to translating "His

"I was glad when dawn came. But should I grumble, when the Son of Man had not where to lay his head?

"For a long time I have been living this gypsy life. To say that I like it is scarcely true. My joy is found in treading the *path of duty*."

## Cecil Rhodes and John White

Cecil Rhodes and John White! They crossed each other's paths from time to time but rarely met in person. The contrast between the two men hardly needs emphasizing. It is patent to all.

Rhodes' dreams were of a concrete, earthly Kingdom, and he adopted the means which he believed would most quickly accomplish his end.

How different is the Dominion of Christ, for which John White, the missionary to the Mashona, was straining every nerve and utilizing every moment!

Rhodes chose deliberately his own particular weapons in order to gain his material success. John White discarded these weapons and *trusted in God alone*.

The words "Your Hinterland Lies There" are graven on the plinth beneath Cecil Rhodes' statue.

John White will never have a statue lifted in his honor but with his deathless hand he will be pointing to the heart of Africa and one can hear him saying: "The Kingdom of Christ and your duty lie there."

—From *John White of Mashonaland*

by C. F. ANDREWS.

Cross-revealing love into present-day life," but at least they vividly portray the social passion of this Japanese saint:

"I hail you, Kagawa, son of the One on high,  
Great social dreamer, rebel against wrong.  
Whenever I see your name I rise to song:  
You are the leader sent from the watching sky,  
Greater than Gandhi, greater than Hu Shih.  
Proclaim the Brother-Word, for in your voice  
Is strength to endure and strength to make the  
choice.

In your strong cry we hear the Father-cry.

"You build the hope of nations, and we sing:  
You see the Hero of the Cross supreme  
Above this chaos as the world's one dream.  
Hold firm, great comrade, cry one crowning thing:  
'God and the People!' For these words we wait:  
This is our blazon, our apostolate."

—*Federal Council Bulletin*.

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## The Three Magi

THEY lost the Star one night. (Why do men lose  
The Star? Sometimes because they gaze too hard.)  
The two White Kings called back Chaldean lore,  
Traced on the ground great circles with a staff,  
Added, subtracted, stroked their troubled chins,  
In vain. The Star, their kindly guide, had fled.  
And these learned men, who knew their ignorance,  
Seeing no issue, pitched their tents and wept.  
But the Black King, whom these looked down upon,  
Shook off his grief and said, "Because I thirst,  
I must not fail to give the camels drink."  
And while he held a vessel for the beasts  
He saw the water catch a bit of sky,  
And in its humble circle danced the Star.

—ROY TEMPLE HOUSE.



## CHRISTMAS AT MIYAGI

The graduating class of the high school department. Teachers, front row, left to right—Mr. Ogoe (Art), Class Teacher; Miss Lindsey, Miss Hansen, Mr. Ichimi (Science), High School Dean, Miss Ueki (Sewing).

## A Christmas Letter from the "Canadian Bush"

I WISH you could sit with me at the window here seeing the wonderful wintery landscape. I wish all those who are living in cities, in small streets with high houses, without trees around them could enjoy this wonderful view with me. Seeing it, I am always thinking of a verse of Angelus Silesius which says something like this:

"How beautiful is the snow when the rays of the sun are painting it with Heavenly light;

But how much more beautiful your soul will be—

It will be still whiter than snow

When the sunrise of Eternity is shining on it."

Just a few days before Christmas, real cold weather set in. It was snowing for days, and hills of snow were piled up all around the house. After the festival days were over, I did not see anybody for a week till next Sunday.

And Jann got sick, oh so sick. It seemed to be a touch of pneumonia. We did not know what to do. Should we take all our Christmas money and send for the doctor who is living 13 miles away from us, or should Mr. Krieger drive to town to get some medicine and some oranges for the feverish dry lips of little Jann. We decided for the last. Mr. Krieger left in the morning and came home at night with cheeks frozen and once on a snowpile the sleigh had been overturned. Now Jann has recovered and is our happy, laughing boy again, full of healthy mischief.

All these years we had lived on the prairie. Last June seven years ago Mr. Krieger was sent out there by the Classis and started a little Mission. They were all so full of hope for the future. And they all thought there was no Church in all the world more beautiful than our own little Church they had built with so much love and without any help from the Mission Board.

But then, after all the years of crop failures, after drought and grasshopper plague, one family after another left for other and—as they hoped—better parts of Canada. How often we had read in the Bible in the Old Testament, that God had closed His skies and had not sent any refreshing rain for years. We had read, too, about grasshoppers, but now we understand what it means.

In April only 3 families of our congregation were still there, and they were awfully

poor. All the others had left the Morse District. We stayed in Morse during the summer hoping for some change—that God would give better crops and that it might be that those who had left us would come back again. But it got worse with each new month, and in October we left for Grenfell.

Mr. Krieger had been supply minister of this congregation for three years when it was vacant. We are living here out in the country, 13 miles away from the station in the midst of the bush. And so the prairie minister has become a real bush minister.

When we got your letter we said, "the old love has followed to our new home," and it made us so happy. We thank you very, very much! And we hope not only your love but your prayers will follow us, too, that God will bless the work.

Just now, when I was writing my letter with my poor English and wished to express what my heart is so full of, to thank you for your wonderful present and could not find the right words for it, I thought of my first meeting with an Indian here in Canada. I shall never forget it, as it is the most beautiful experience I ever had in all my life.

I had just come from Germany. Had left the big city, had left dear mother, brothers and sisters and friends to live in this lonely Canadian bush. The next farmer was living a mile away and we had no phone. Our little parsonage and the Church were surrounded by trees, it was a lovely spot, and a dear home to me.

But when Mr. Krieger had gone to town, nine miles away, and I was all alone in this beautiful silent world—and it was the first time in all my life I ever was alone—I felt rather lost in this strange world. The night was coming, but Mr. Krieger had not yet arrived. And then there was a knocking at the door. Opening it, I saw an old Indian standing there, saying nothing but "eggs, eggs."

Now you must know I did not know more about Indians than what my little brothers once had told me when playing "Indians and the white men." Hatred and scalps was about all I knew. (Today I know better.) But at this moment, as I had no eggs, I thought he would kill me immediately and take my scalp away. You will laugh at me, as I am laughing myself today, but then I was a stranger in a new world.

I could not utter one word, but with eyes full of fear I was looking at him and re-

treated into the living room. He, too, said nothing, but looking at me he followed slowly. "And this is the end," I thought.

But scarcely had he entered the room, when his dark face enlightened. At this moment it seemed beautiful to me. It was as if you switched the light on in a dark room. And following his bright eyes, I saw a small picture of Jesus. I had got it as a child and it always had hung over my bed at home since I was five years old. It was not what you call a beautiful picture, yet I was fond of it. And the red old man looked at this little picture and said nothing but "Jesus." And the white young woman looked at it and said nothing

but "Jesus." And we looked at each other and grasped each other's hands, and said nothing but "Jesus." We could not say more to each other, but this one precious word "Jesus," but it was more than enough. We understood each other with the best language ever spoken on this world. And I thought of the words this same Jesus once had said, more than a thousand years ago: "It will be *one* flock and *one* shepherd." (John 10: 16.)

We greet you in His name and thank you for all your love.

ELIZABETH B. KRIEGER,

Grenfell, Sask., Canada.

*Since the Committee of the Woman's Missionary Society of Eastern Synod which sends Christmas gifts to the children of missionaries in foreign lands has included the home missionary families in the more isolated areas, committee members and those who attend the Synodical Meetings have been most interested in the beautiful letters written by Mrs. Krieger. Although she usually mentions her "faulty English" many have wished they had her ability to picture vividly the country and the life of a missionary there and her choice of comparisons and contrasts which lend new light and understanding to old experiences. We have not asked Mrs. Krieger's permission to share this letter with OUTLOOK readers but since this was sent to the women of the Eastern Synodical Society, we feel sure she would not object to our sharing it with the others.*

## A Never-to-be-Forgotten Anniversary

CARRIE M. KERSCHNER

IF every member of the Woman's Missionary Society, Girls' Missionary Guild and Mission Band could have been present at the twenty-fifth anniversary of the founding of First (Japanese) Church in San Francisco on Sunday, October 27th, their heart-beats would have quickened with joy and gratitude for the evident progress that has been made within this congregation in which they have been vitally interested during all these years.

The history of the founding of the church by Rev. Mr. Mori is familiar to all. After several years' work, he appealed for an American assistant. The women of Miami Classis, Ohio Synod, led by Mrs. Edward F. Eveymer, president, raised the salary for the first year's support of such a worker. The Board of Home Missions challenged me and in September, 1914, in St. Paul's Church, Mahanoy City, Pa., served at that time by my father, Rev. J. G. Kerschner, I was commissioned by Dr. Charles E. Schaeffer as missionary teacher, serving from 1914 to 1919 when called to my present position.

My destination on this "Tour of Goodwill" was, of course, San Francisco and the events scheduled for the anniversary occasion. It

seems particularly appropriate that on Armistice Day, when many groups are holding peace meetings, that I should be sitting in Los Angeles, writing about this anniversary. In the interlude of sixteen years, during which time I have been approached several times to return to the San Francisco church, many changes have taken place—but this is not to be an article of reminiscences. I am to tell about the anniversary.

In commemoration of the twenty-fifth anniversary, the consistory of the church took several important actions. First—that this day marked the close of the First *Reformed* Church and that hereafter the name would be the First Evangelical and Reformed Church. Second—it approved the organization of a congregation within their congregation to be known as the Young People's Evangelical and Reformed Church. The first official service of the latter was held in the morning of Anniversary Day with the Rev. Sohei Kowta, minister of the church, presiding. The choir appeared for the first time in robes. They are being trained by Rev. Carl O. Hanke, pastor of a nearby church. As I stood in the pulpit to deliver the address of the morning, I had



NEWLY ORGANIZED CHOIR

to pause for a moment to bestow smiles of recognition upon the young men and women who were "boys and girls" sixteen years ago. The closing hymn of this memorable service was "I Can Hear My Saviour Calling," which Mr. Kowta said he had selected because "it was the first English hymn Miss Kerschner taught me."

The "boys and girls of 1914 to 1919" tendered me a dinner downtown and how we reminisced as the twelve of us surrounded the table! Two o'clock, the time for the anni-

versary service, came all too soon. The following program was rendered: Scripture, read by one of the church members; Prayer, offered by Rev. K. Suzuki, graduate of North Japan College, former teacher in the English School during my term of service in the church and now pastor of the congregations in Sawtelle and Los Angeles; Greetings by Mr. Tani, a member of the church since its beginning (the women will remember that Henry, son of Mr. and Mrs. Tani, furnished us with much program material for our study,



AT THE TWENTY-FIFTH ANNIVERSARY OF THE FIRST EVANGELICAL AND REFORMED CHURCH, SAN FRANCISCO, OCTOBER 27, 1935

last year, of the Oriental in America); Congratulatory Addresses by representatives of the various Japanese organizations, as well as of the two Japanese daily papers in San Francisco, and by Dr. Edward F. Evemeyer who with Mrs. Evemeyer served as missionary in this church during the time when the Community House was built by the W. M. S. G. S. (1922-1924) and who represented the Board of Home Missions on this occasion, and by me as *your* representative. Two of the "boys of 1914-1919" participated in the program—Mr. Shigeru Saito brought congratulations from the Young People's Congregation (he is now Treasurer of that group) and Mr. Toshimi Ogawa (President of the new Consistory) read the names of those who had sent congratulatory messages and the greetings sent by Dr. Schaeffer, of the Board of Home Missions, and by Mrs. F. William Leich, President of the Woman's Missionary Society of General Synod. The organist at this service was Mrs. Carl Hirota, one of the "girls of 1914-1919." A piano solo by Miss Saku Baba, a pianist well known in Japan as well as in California, was beautifully executed, as were the selections by the choir and the solo by Rev. Mr. Hanke. Rev. J. Mori, minister of the church from 1910-1925, delivered the sermon, and Rev. B. H. Teresawa, an Episcopalian clergyman who has frequently assisted in our church and whose daughter at one time helped in the Kindergarten, pronounced the benediction.

At the close of this service the Anniversary Banquet was held. Mr. Kaoru Nakashima, in the Japanese consular service, a former superintendent of the Sunday school, was toastmaster. Many of the 260 guests responded to toasts while others reminisced. Mr. Nakashima spoke of Mr. Mori as the "father" of the congregation, me as the "mother" and Dr. Evemeyer as the "uncle." In tribute to the indefatigable services of their pastor during

the past decade, the congregation presented Rev. and Mrs. S. Kowta with a complete dinner service for twelve. A silver console set was given to Rev. and Mrs. J. Mori.

A beautiful feature of the anniversary service was the gorgeous bouquet of 25 white chrysanthemums sent for the occasion by the teachers and children of the Redwood Sunday school, organized four years ago on Mother's Day by Mr. George Yamaoto, now superintendent of the school in our Los Angeles Japanese Church. The present workers at Redwood are Mr. H. Kinugasa (the first person to be baptized by Mr. Kowta after he assumed the pastorate of the San Francisco Church) and Miss Ino Abe. They drive thirty miles one way each Sunday to teach the group of boys and girls in Redwood.

The never-to-be-forgotten, happy day closed with a showing of the motion picture "I Am the Way." Mr. Tsune Baba, one of the first boys in the Sunday school when it was started in the Laguna Street residence which housed the congregation until the present building was purchased, acted as chairman. He is now leader of the church Boy Scout Troop.

The entire property presents a well-kept appearance. The exterior of the church and Community House have recently been painted. While the congregation is no longer on the roll of the Board of Home Missions, the Woman's Missionary Society of General Synod has continued to support a Director of Young People's Work and since Rev. Mr. Saito's recent return to Japan where he will probably remain, a new worker is needed. His absence is felt keenly and it is hoped someone else will soon be found to take his place.

May the next decade show continued progress in this congregation. Again, congratulations and good wishes to all!

### For the Leader Preparing the Program on Latin America

THE new leaflet on Honduras which was to have been announced in the November "Momentum for the Meeting" has finally been promised for December 1, so it should be ready for distribution by the time this issue of THE OUTLOOK OF MISSIONS reaches its readers. It is being published by the Board of Foreign Missions of the "E" branch of our church and will contain latest facts and challenges of the Honduras Mission. The title will be "We Are But Fifteen," The Appeal of Honduras. The price is 10c.

"Fun and Festival from Latin America"

(25c), just off the press, describes the various festivals and holidays, patriotic as well as religious; has a section on the music of Latin America; two brief dramatizations; games and sports; as well as foods.

"Programs of Study and Service on Latin America" which contains suggestions and recipes (as mentioned in the leader's folder in the Program Packet) will be available at 15c as long as the supply lasts.

A copy of the picture of The Christ of the Andes, size 14" x 17¼", may be purchased for 20c.



Recently the Woman's Missionary Society of Salem Church, Allentown, Pa., arranged for an interesting evening the special feature of which was "A Cruise to Honduras." "The hostess asked the guests to imagine themselves on shipboard. As entertainment, because a shipboard crowd is usually a mixed one, we had songs in English, French, Spanish and Mexican. After landing at Puerto Cortez we went to visit the station at San Pedro Sula. This we did through slides showing the work done there, the slides having been procured through the Board of Foreign Missions of the

former Evangelical Synod, 1720 Chouteau Avenue, St. Louis, Mo. A lecture accompanied the slides, but we did not use it except incidentally, referring to special pictures shown. Instead, we made a map of the country to be used on the screen before the pictures and the talk which accompanied the pictures was based on 'Seed Sowing in Honduras' by Edith M. Melick. The refreshments ushered in a social period, during which the 'passage money' was collected."

G. P. H.

### Changes in Synodical Officers and Departmental Secretaries

#### Eastern

Recording Secretary, Mrs. William C. Treston, 229 W. Apsley St., Philadelphia, Pa.  
Corresponding Secretary, Mrs. A. E. Schellhase, 19 S. Nice St., Frackville, Pa.

#### Midwest

First Vice-President, Mrs. H. W. Haberkamp, Belvidere, Tenn.  
Second Vice-President, Mrs. J. N. Naly, 155 Geneva St., Elmhurst, Ill. (*change of address*).  
Corresponding Secretary, Miss Mynne Ehrsam, 145 Main St., Berne, Indiana (*change of address*).  
Life Members and Members in Memoriam, Mrs. William Jassman, Cheney, Kansas (*change of address*).  
G. M. G., Mrs. A. H. Schmeuszer, 1830 Date St., Louisville, Ky.  
Mission Band, Mrs. Harry Link, 3334 College Ave., Indianapolis, Indiana.  
Organization and Membership, Mrs. J. F. Hawk, 915 Ferry St., Lafayette, Indiana.

#### Northwest

Mission Band, Miss Evelyn Koehler, 3042 N. 12th St., Milwaukee, Wisconsin.

#### Ohio

President, Mrs. F. R. Casselman, 475 E. Perry St., Tiffin, Ohio.  
First Vice-President, Mrs. H. N. Kerst, 1209 Cleveland Ave., N. W., Canton, Ohio.

### Changes in Classical Officers and Departmental Secretaries

#### Eastern Synod

East Pennsylvania Classis—Girls' Missionary Guild, Miss Madeline L. Niering, 421 Bridge St., Catasauqua, Pa.  
Philadelphia Classis—President, H. D. Wenner, 1727 Erlen Road, Philadelphia, Pa. (*change of address*).  
Schuylkill Classis—Girls' Missionary Guild, Mrs. Guy Wagner, Lincoln Ave., Orwigsburg, Pa.

#### Midwest Synod

Lincoln Classis—Corresponding Secretary, Mrs. A. G. Crisp, Yutan, Nebraska.

#### Ohio Synod

Northwest Ohio Classis—Stewardship, Mrs. John Ries, Vermilion, Ohio.  
Southwest Ohio Classis—Literature, Mrs. A. P. Schnatz, 567 Howell Ave., Cincinnati Ohio (*change of address*).

Second Vice-President, Miss Josephine Ankeney, R. R. 4, Xenia, Ohio.

Recording Secretary, Mrs. G. C. Fretz, Cuyahoga Falls, R. D., Ohio.

Corresponding Secretary, Mrs. C. F. Anes Hansley, Sugar Grove, Ohio.

Literature, Miss Anna M. Shumaker, York St., Bellevue, Ohio.

Life Members and Members in Memoriam, Mrs. H. N. Smith, 283 E. Main St., Carrollton, Ohio.

Christian Citizenship, Mrs. C. P. Holton, 1586 Hillcrest Drive, Akron, Ohio.

Historian, Mrs. Matilda Accola, 241 2nd St., New Philadelphia, Ohio.

#### Pittsburgh

Christian Citizenship, Mrs. J. H. Rettig, 874 Humboldt Parkway, Buffalo, N. Y.

Organization and Membership, Mrs. A. C. Roberts, 439 Wood St., Johnstown, Pa.

#### Potomac

President, Mrs. Paul D. Yoder, Codorus, Pa.

First Vice-President, Miss Mary V. Hoffheins, 425 Lincoln St., Carlisle, Pa.

Second Vice-President, Mrs. R. S. J. Dutrow, Clarke Place, Frederick, Md.

Organization and Membership, Mrs. Harry N. Bassler, Althouse Apartments, 6 13th St., Harrisburg, Pa.

West Ohio Classis—Literature, Mrs. Harold Naragon, 714 E. Columbus St., Kenton, Ohio.

Mission Band, Mrs. Arthur Gerstenlaur, 614 W. Wayne St., Lima, Ohio.

#### Potomac Synod

Carlisle Classis—Literature, Mrs. Frank K. Bostian, Blain, Pa.

Mission Band, Mrs. Diehl Burkholder, Conway St., Carlisle, Pa.

Maryland Classis—Literature, Mrs. R. Paul Smith, 55 E. Washington St., Hagerstown, Md. (*change of address*).

North Carolina Classis—Thank Offering, Mrs. Banks J. Peeler, 202 Tarplerz St., Burlington, N. C.

Organization and Membership, Mrs. John W. Hedrick, High Point, N. C.

Stewardship, Mrs. Hoy L. Fesperman, High Point, N. C. (*change of address*).

Mission Band, Mrs. J. S. Geitner, Hickory, N. C.

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### EASTERN SYNOD

*Lehigh Classis*—Miss Sallie Kresge, 339 Hanover Avenue, Allentown, Pa.

*Philadelphia Classis*—Mrs. Mary J. Rhoads, W. Walnut Street, North Wales, Pa. Mrs. Anna R. Keely, DeKalb and Ellis Streets, Norristown, Pa.

*Wyoming Classis*—Mrs. O. C. Reiche, E. Main Street, Weatherly, Pa.

#### OHIO SYNOD

*Northeast Ohio Classis*—Mrs. Rose Jenkins, 641 Lakewood Avenue, Youngstown, O. Miss Alma Pannier, Falls and Hillman Streets, Youngstown, O.

### POTOMAC SYNOD

*Zion Classis*—Mrs. Henry F. Owen, 38 E. Cottage Place, York, Pa.

### MEMBERS IN MEMORIAM

#### EASTERN SYNOD

*Lebanon Classis*—Miss Caroline B. Mader, 519 Cumberland Street, Lebanon, Pa.

*Philadelphia Classis*—Miss Mary Rebecca Ash, 511 Broad Street, Spring City, Pa.

#### POTOMAC SYNOD

*Mercersburg Classis*—Mrs. William Trayer, Lemasters, Pa.

## Momentum for the Meeting

### Materials and Methods

CARRIE M. KERSCHNER

THE closing sentence of the item listed for February in the leaflet, "Your Gifts," is frequently brought to one's attention as we meet graduates of Miyagi College. One such person is Mrs. K. Suzuki, wife of the pastor of our Mission Church in Los Angeles. Of a lovely and retiring disposition, her culture and character, as well as that of her husband, are reflected in the family they are rearing—each of their three children working their way through college and winning scholarships and honor after honor. The daughter is majoring in English and one of the sons is taking a medical course. So it is not only in Japan that the graduates of Miyagi are "wielding a mighty force for good" but in American life also.

AT LAST, the new Woman's Missionary Society Handbook is off the press and instead of the proverbial red cover it has a gold one with the 50th anniversary seal. It is hoped that every president of a local society and as many officers as possible will purchase a copy of this Handbook—15c each.

Perhaps you will want to tell about the Twenty-fifth Anniversary Service of the Japanese Church in San Francisco. If so, see the article elsewhere in this issue for the neces-

sary data. It should truly give each group a new impetus to support the project of work with the Japanese on the Pacific Coast.

WELCOME to these new societies! WATCH US GROW!

St. Mark's, Easton, Pa.—Y. W. M. S.—Organized March, 1935, by Mrs. Diana Sitgreaves with 5 charter members. Mrs. Margaret Koch, 1023 Wood Avenue, Easton, Pa., is president of this new group which is named the Diana Sitgreaves Missionary Society.

First, Easton, Pa.—Y. W. M. S.—Organized July 11, 1935, with 16 charter members. Miss Welda Bush, 218 Bushkill Drive, Easton, Pa., is president of this group which is a graduated Girls' Missionary Guild.

Arndt's Church, Easton, Pa.—Organized September 25, 1935, by Mrs. H. J. Ehret and Mrs. Overholt with 6 charter members. Mrs. Daniel Overholt, 1144 Bushkill Street, Easton, Pa., is president.

E. Market Street Church, Akron, Ohio—Organized May 14, 1935, by Mrs. Ray Brubaker with 13 charter members. Miss Marjorie Harry, 1615 Englewood Avenue, Akron, Ohio, is president of this the Ellen M. Walker Young Women's Missionary Society.

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"May He, The Unseen Guest, abide  
Within your heart this Christmas tide;  
That ever through the days to be,  
The Christ may be revealed in thee."

---

"Unless Christian Americans in their daily chance meetings with the alien, live Christ and think Christ, all our organized efforts will be in vain."—R. E. McLean.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Dear Guild Girls:

From various parts of the church have come very gratifying reports of the Girls' Missionary Guild institutes. Most attractive programs and favors, used at these meetings, have found their way to my desk. I should like to share with you bits from the voluntary reports that were sent me.

"How I wish you might have attended our Institute! It was, without doubt, one of the finest and words are rather feeble instruments to describe it and the benefits derived.

"Many factors contributed to its success. The weather was perfect, the church was beautifully decorated, the organist was most gracious and gave us a half hour organ recital, which created the right atmosphere, as our guests arrived. They numbered 125."

After a detailed description of one of the Institutes the reporter wrote, "Of course, our Guild girls put a great many evenings of hard work into the preparations but we think it was very worthwhile. About 200 girls attended the Institute banquet."

The theme used at most of the Institutes was "Come, Let Us Build a Christ-like World." Guild girls everywhere have learned that if they want to accomplish this task they need to work and pray.

As you are preparing the program for the January meeting on Latin America have you thought of having a Mexican chili con carne supper? Red, white and green, Mexico's national colors, would make an attractive color scheme for table decorations. You may get more ideas from "Fun and Festival from Latin America." Price, 25 cents.

I am *counting on you* to meet that challenge of a net increase of one member by March 31, 1936!

Be sure that every member has a Thank Offering box and remind the members to think of their blessings each day with a gift and a prayer of gratitude.

We are very happy to welcome into our Christian comradeship the following Guilds:

## *Eastern Synod—*

Reading, Pa. Calvary Church. Organized by Mrs. Chas. Zimmerman with 12 charter members. President, Miss Grace Ludwig, 812 N. 4th Street, Reading, Pa.

Reading, Pa. St. John's Church. Organized by Mrs. L. A. Gass with 8 charter members. President, Miss Edna Hart, 1002 S. 9th Street, Reading, Pa.

## *Potomac Synod—*

Hanover, Pa. Grace Church. Organized by Mrs. Rosella Sowers with 13 charter members. President, Miss Pauline Cole, 228 N. Franklin Street, Hanover, Pa.

Harrisonburg, Va. St. Stephen's Church. Organized by Mrs. C. H. Huffman. President, Miss Tracey Cooper, Harrisonburg, Va.

## *Ohio Synod—*

St. Mary's, O. St. Paul's Church. Organized with 10 charter members. President, Miss Florence Huckemeyer, R. R. No. 1, St. Mary's, Ohio.

Upper Sandusky, Ohio. Emmanuel Church. Organized by Mrs. Paul Castanien with 13 charter members. President, Miss Isabelle Klingler, Nevada, Ohio.

## *Mid-West Synod—*

Chicago, Ill. Third Church. Organized by Mrs. L. H. Ludwig with 9 charter members. President, Miss Dorothy Wolf, 1129 Wellington Avenue, Chicago, Ill.

These Guilds have our very best wishes!

Cordially yours,  
RUTH HEINMILLER.

## Mission Band

Reports of Mission Band Rallies have been coming in slowly but we are grateful for a few. The following report speaks for itself:

"The first Mission Band Rally of congregations in the Wabash Valley section of Indianapolis Classis was held Sunday afternoon, October 27, in Zion Reformed Church, Terre Haute, Indiana, under the direction of Miss Adele Schwedes of this congregation.

"There were representatives from our churches at Clay City, Linton, and the local church, also guests from Carrollton Avenue Church, Indianapolis, and the local Evangelical Church; 56 children and 51 adults.

"The program was conducted almost entirely by the children. Miss Schwedes and the minister, Rev. Mr. Kiewit, played minor parts. The theme of the service was 'Give Us This Day Our Daily Bread.' This was carried out in Scripture lesson, prayer and a pageant which brought to our attention the varied needs of the migrants in America, for whom an offering was received.

"After the service all retired to the social rooms where the children enjoyed playing several games. Mrs. Link, Secretary of Mission Bands in Indianapolis Classis, gave the children an interesting talk and encouraged the work of the Mission Bands, and complimented Miss Schwedes for arranging this first Mission Band Rally. Refreshments were served to all, and many expressed their appreciation and the hope that further Mission Band Rallies would be held."

Last year the reports showed only twenty-one Rallies were held through the year. Gradually more and more Classical Mission Band Secretaries are realizing that it is possible to hold these Rallies. What is needed

most is the cooperation of adults to bring the children to the meetings. We congratulate the leaders of Indianapolis Classis in securing splendid cooperation.

The following Mission Bands have been organized:

*Eastern Synod—*

Columbia, Pa. Trinity Church. Organized by Mrs. C. Stauffer with 16 charter members.

*Pittsburgh Synod—*

Belknap, Pa. Organized by Mrs. Jennie Bargerstock with 26 charter members.

St. Petersburg, Pa. St. Peter's Church. Organized by Mrs. Lester Fulmer and Mrs. E. V. Ashbaugh with 16 charter members.

(Continued from Page 349)

activities. The children come from small, dirty slum homes and the Settlement is so clean and airy and large that they love to spend time there. For nine o'clock kindergarten they come at 7.30. The night school, from 7 to 8.30, is provided so that the children may have a place to study. Their homes are so small and vermin-infested that homework there is out of the question. Of the 87 children in the kindergarten, 32 have trachoma and 16 have conjunctivitis; consequently, many eye-treatments are demanded of the clinic.

The "Jesus group," as the Christians of this place call themselves, are very active. Besides regular Sunday services, Sunday schools and boys' clubs, they send about 60 children for a week at summer school and each year-end sponsor a rummage sale, the profits of which provide New Year's cakes for many families. Disasters come often and without warning in the slums and the "Jesus group" hold themselves in readiness to help in any emergency.

The Consumers' Co-operative store in Kobe is a successful institution, paying its own way. The head of the Society told us some of the difficulties encountered. Japanese women do not buy in quantities, do not pay cash and like to have everything delivered. Therefore before Consumers' Co-operatives can be successfully organized, there must be years of preparation and education.

A small rehabilitation home for ex-convicts is another feature of the Kobe work. It tries to find employment for these people and lives up to its name, "The House of Brotherly Love."

*Work in Outlying Districts*

Kawaragi-Mura is between Kobe and Osaka. Here, in simple buildings Gospel Schools are

held. In other seasons the buildings are used for summer conferences and camps. The University, Kwansei Gakuin, is near and these students who are Oxford Groupers have used the place for house parties.

Minabe is about 100 miles from Osaka. It is on the Pacific Ocean, a typical fishing village. Here is the scene of Mr. Masuzaki's work, the story of which is told in the pamphlet "Salting the Earth." A little house, studio, church and library constitute a crude laboratory of village evangelism but a mighty spirit motivates the work therein.

Cold printed words cannot describe the Kagawa work. Small buildings in themselves do not proclaim the love that motivates them. One needs to see the glowing enthusiasm of the consecrated workers and the changed lives of those among whom they work.

Such a field! I do not know whether to be *depressed* with its magnitude and almost insuperable difficulties or to be *impressed* with the boldness of one man, whose vision and faith are so great that he undertakes to remove mountains. But the latter mood wins!

Judged by the standards of the Japanese government, here is a great work worthy of commendation because it helps to solve economic problems; judged by the standards of the Christian world, here are work and workers to be emulated, "By this shall men know that ye are my disciples, if ye have love one to another"; and judged by the standards of Jesus, here is work done by workers who surely can be called Christians for they gladly heed His words, "If any man would come after me, let him deny himself and take up his cross and follow me."

—Kagawa Fellowship Bulletin.

# Worship Service for the Church School

PREPARED BY CHARLES M. LEGALLEY

## Theme: Stewardship

*Prelude:—*

*Call to Worship:—*

The earth is the Lord's and the fullness thereof;  
The world, and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods.

(Psalm 24: 1-2)

*Hymn Presentation:—*Our opening hymn, "Rise Up, O Men of God", strikes well the keynote of our worship service today. True stewardship must find active, vital expression in the life of the individual who professes to be a Christian. May we find in the stirring words of the hymn a challenge urging us on to fuller consecration of our personality, possessions and prayers.

*Scripture:—*Matthew 5: 13-16, 20, 43-48.

*Hymn:—*"When Thy Heart With Joy O'erflowing".

*Leader:—*The word "stewardship" is a term rather vague in meaning to many. To some it means the giving of a certain share of one's income for Christian purposes. To others it signifies the complete surrender of self and possessions to the will of God. The following quotations will throw further light on the meaning and worth of stewardship. (The quotations on page 328 should be read in order by eleven individuals chosen for their ability to read clearly and intelligently.)

*Leader:—*These quotations give us something of the theory of stewardship. A living example of a true steward is the great missionary to Africa, Albert Schweitzer. (An adult may present a four-minute report on the life of Schweitzer. For a short story of his life see the International Journal of Religious Education, January, 1935, p. 28. Also Dr. Schweitzer's book "On the Edge of the Primeval Forest.")

*Directed Silent Prayer:—*

*Leader:—*Let us pray that we may be willing, at whatever cost, to follow and to bear witness to the way of Christ as we learn it.

*Meditation.*

*Leader:—*That we may strive to learn the needs and understand the problems of others whether they be in our own community, in other parts of our own country or in other parts of the world, and may give of our substance that human suffering may be abated.

*Meditation.*

*Leader:—*That we may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand.

*Meditation.*

*Leader:—*For the removal of all hindrances in our lives to the manifestation of God's redeeming love and power.  
(Adapted from International Journal of Religious Education.)

*Meditation.*

*Prayer Response:—*To be sung softly by a quartette. "Father of Eternal Grace."

*Benediction:—*

# In Times Like These

Everybody is interested in the best and safe use of his money. You would do well to investigate

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The annuity agreement both gratifies and satisfies two common and commendable wants: first, the desire to make a gift; second, the need for an income.

The annuity agreement gives you the assurance of a dependable, regular, unchanging, promptly-paid income as long as you live.

You are freed from financial anxiety and worry in advancing years and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

Annuities never fluctuate or depreciate in value and require no reinvestment with attendant anxiety, trouble, expense and loss of income.

Annuities are of value only to the annuitants and you receive a regular income without delay or interruption though the certificate be lost, stolen or destroyed.

Annuities insure you against loss of principal, relieve you of the uncertainties and worry caused by changing values of invested funds and protect you from loss by unwise investments.

### Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue annuity agreements and has been issuing annuities for over thirty years. In all this time every payment has been made promptly when due.

The Board of Home Missions has also been issuing annuity bonds for many years and guarantees the same as a perfectly safe investment.

For Information Address

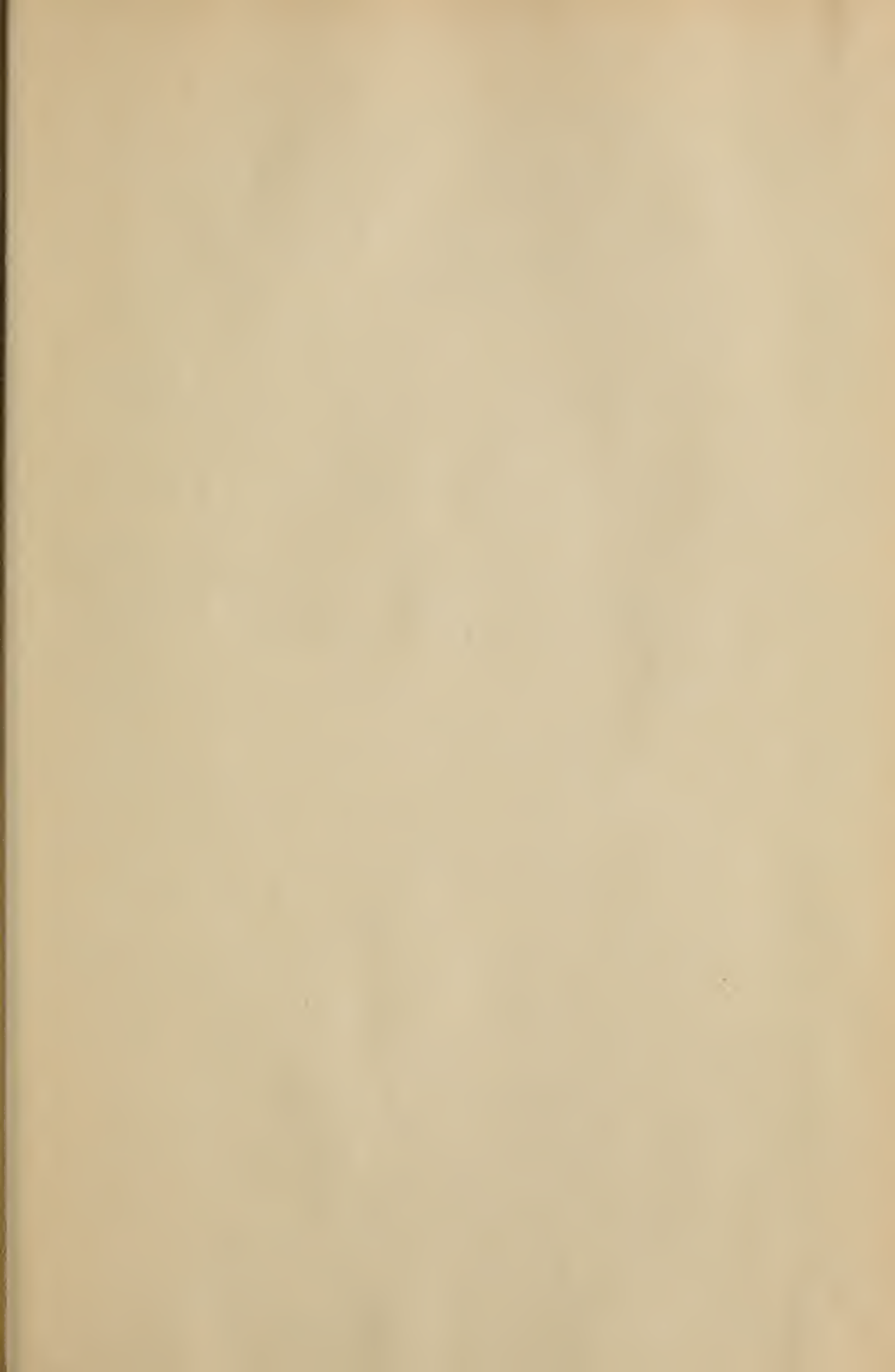
CHARLES E. SCHAEFFER, *Secretary*  
BOARD OF HOME MISSIONS

A. V. CASSELMAN, *Secretary*  
BOARD OF FOREIGN MISSIONS

Reformed Church in the United States

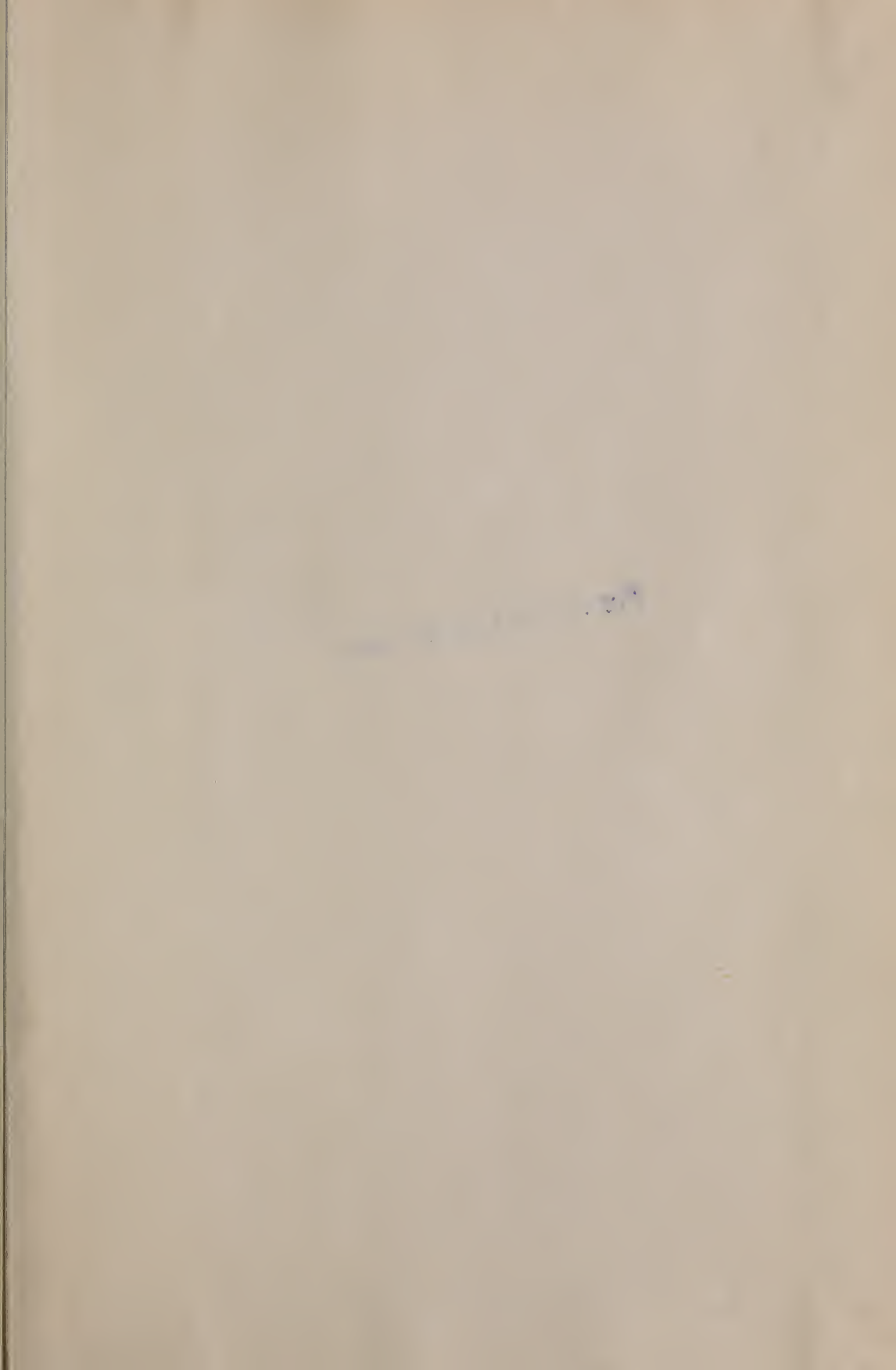
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